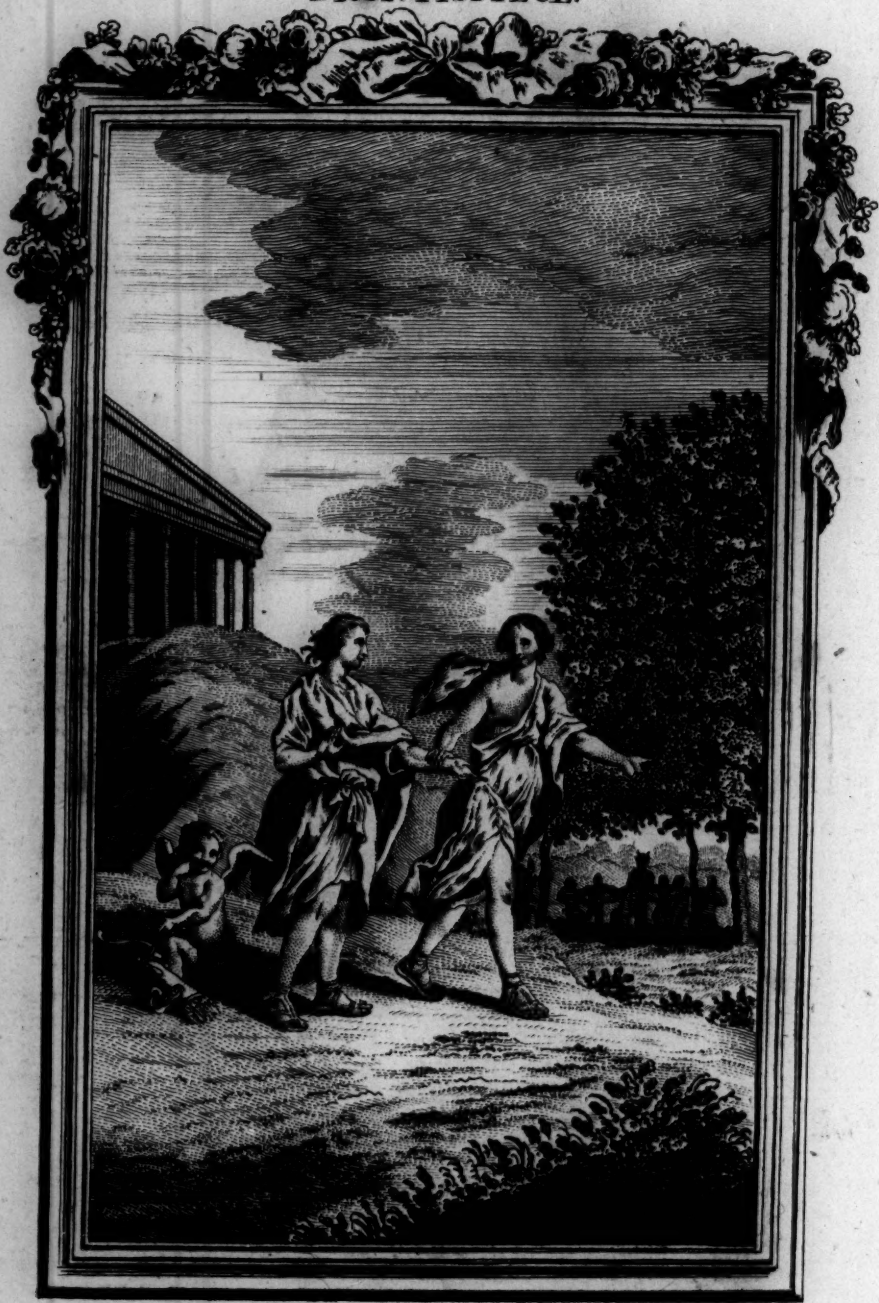
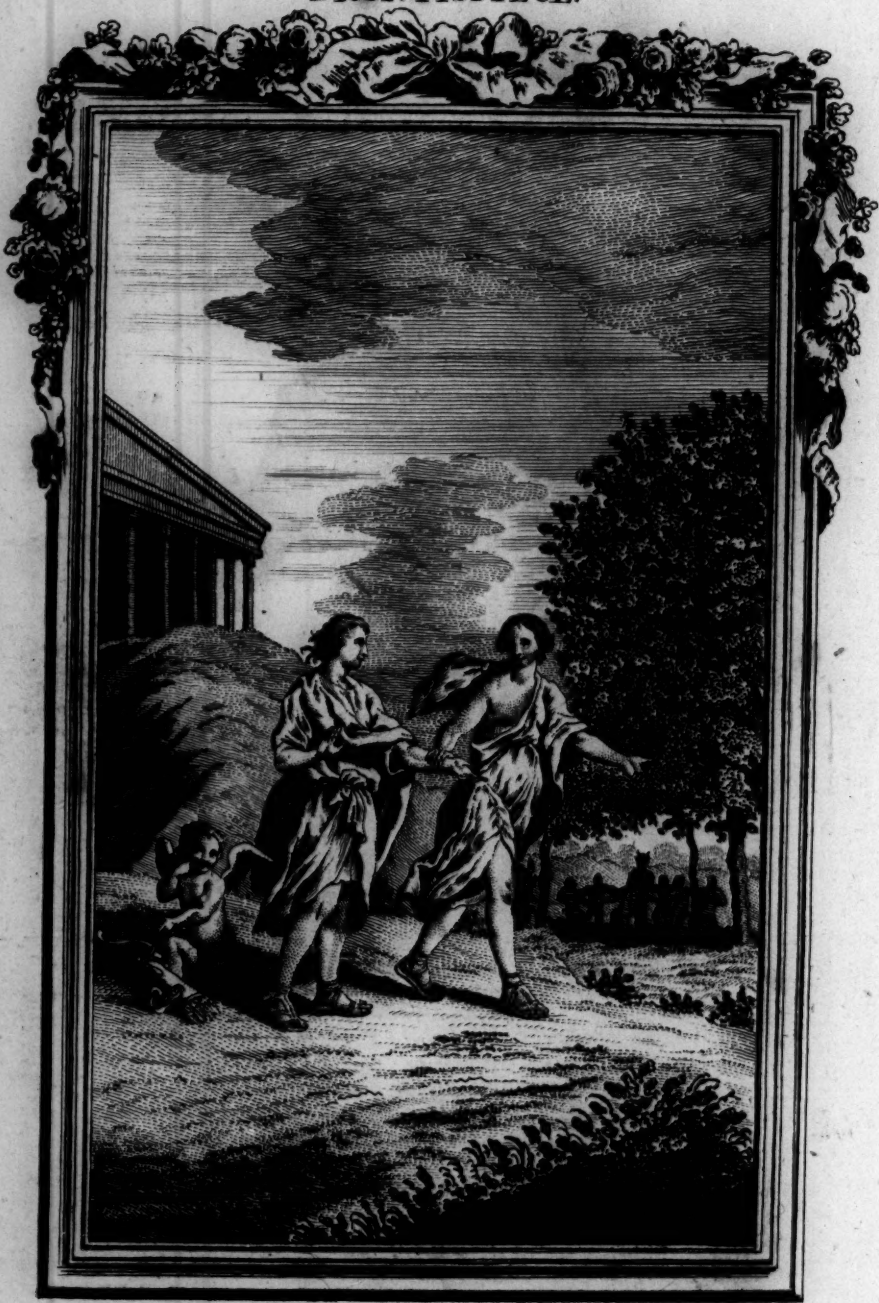


FRONTISPIECE.



*Youth seduced by Sensual Pleasure?
Alluding to the Solicitation of Calypso.*

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Alluding to the Solicitation of Calypso.*

THE
ADVENTURES
OF
TELEMACHUS,
THE
SON OF ULYSSES.

Translated from the FRENCH of
Francis SALIGNAC ^{de} la MOTHE-FENELON,
Archbishop of CAMBRAY.

By PERCIVAL PROCTOR, M.A.

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IT may at first appear a superfluous work to offer another Translation of *TELEMACHUS* to the Public; but when the merits of this performance are considered, and the defects of all the present translations are examined, it will be allowed by the judicious, that there was an ample field for another attempt, to convey the sentiments of the great *FENELON* in English. Some of his translators seem to have understood very imperfectly the original, and others appear incapable of conveying his meaning in elegant language. It, indeed, requires no small degree of knowledge in the French tongue, to enter into all the beauties and delicacies of *Telemachus*: many Frenchmen are incapable of it, and few Englishmen are equal to the task.

TELEMACHUS is an Epic Poem, which, though in prose, is in no degree inferior to the *ILIAD* or *ÆNEID*; and it is greatly to be wished that it were translated into all the languages of the world. The fable is not limited to the mere gratification of curiosity, or the flattery of pride. The narrations, the descriptions, the situations, blended with the graces of the language, charm the imagination, without misleading it. The dialogues and reflections, however long, are never tedious; but rather make us lament their too speedy termination, as they instruct and delight at the same time. Amongst such a variety of characters, there is not one that does not display the horrors of vice, and the charms of virtue, in the most forcible manner. The mysteries of the wisest and best politics are there developed. The passions are there depicted as a yoke equally disgraceful as fatal, whilst the moral duties appear with all the attractions of ease and beauty. *Telemachus* teaches us to make religion our guide in good, as well as in adverse fortune; never to forget the love we owe our parents and our country. It

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forms our minds for a king, a citizen, and even a slave, if Fate should so decree our lot. Mentor makes us just, humane, patient, sincere, discreet, and modest. He never speaks but he pleases, engages, moves, and persuades. We cannot attend to him but with admiration; and in proportion as we admire, we cannot help loving of him.

In a discourse which met with the highest applause of the French Academy, Telemachus is considered as a master-piece of genius, one of the original works of the century in which he lived, which has the most honoured and embellished the French language, and which placed Fenelon in the foremost rank of the greatest writers. We may, indeed, venture to say, he possesses all the enthusiasm and copiousness of Homer, all the magnificence and regularity of Virgil. Like the first, he paints every object with energy, life, and simplicity, varying his fable, and diversifying his characters; his imagination is fruitful, his reflections moral, and his descriptions lively. Like Virgil he preserves constantly the unity of action, and the consistency of his characters. His judgment is profound, whilst his thoughts are elevated. He blends nature with elegance, the simple with the sublime. Our poet's hero is more perfect than either Homer's or Virgil's, his morals are purer, his sentiments nobler.

Such is the general idea that may be formed of this excellent production, a new translation of which is now going to be submitted to the world. The Translator flatters himself he has been so happy as to catch some of that fire and spirit which is diffused through the original; and as our language is more copious and energetic than the French, he is certain that the same ideas may be communicated with as much sublimity in English as in the Gallic tongue. How far he has succeeded, he will not pretend to ascertain, but leaves the merits of his labours to be determined by that candid and impartial tribunal, the Public.

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O F
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B O O K T H E F I R S T.

A R G U M E N T.

TELEMACHUS, conducted by Minerva, under the form of Mentor, lands, after having suffered shipwreck, upon the island of the goddess Calypso, who still regretted the departure of Ulysses. The goddess receives him favourably, conceives a passion for him, offers him immortality, and requests he will relate his adventures. He gives her an account of his voyage to Pylos and Lacedæmon; his shipwreck upon the coast of Sicily; the danger he had been in of becoming a sacrifice to the manes of Anchises; the assistance which he and Mentor gave Acestes, against an incursion of the Barbarians, and the gratitude of the king, who acknowledges their services, by furnishing them a ship to enable them to return to their own country.

CALYPSO was so inconsolable for the departure of Ulysses, that her grief would admit of no alleviation; she even regretted her immortality, as it could only perpetuate affliction, and aggravate calamity by despair; her grotto

no

no longer echoed with the melody of her harmonious voice, and her nymphs were awed into a respectful silence; she often wandered alone over the enamelled turf, which, amidst the luxuriance of a perpetual spring, surrounded her island: but these delightful scenes, instead of mitigating, added to her corroding grief, impressing more strongly upon her tortured mind the melancholy remembrance of Ulysses, with whom she had so often passed the time, in these agreeable retreats; sometimes she stood motionless upon the margin of the vast liquid plain; watering with her tears the verdant shores, while her weeping eyes were incessantly fixed to that point where the ship of Ulysses, ploughing the foaming surge, vanished from her sight. Thus absorbed in thought, she was one day surprized by the sudden appearance of a shipwreck; the rowers benches, with their oars, lay scattered on the sand; the rudder, mast, and shrouds, were floating near the shore. She next discovered, from afar, two men, one of whom appeared to be advanced in years; and in the other, although a youth, she discovered a strong resemblance of Ulysses; his graceful aspect expressed the same benevolence and dignity; his stature was equally tall, and his mien majestic: the goddess instantly perceived it was Telemachus, the son of that hero. But, though the penetration of the gods surpasses far the bounded knowledge of the wisest men, yet could she

not discover who was his companion; for it is the prerogative of superior deities, to conceal whatever they please from those of an inferior class: and it was the pleasure of Minerva, who, under the form of Mentor, accompanied Telemachus, to be concealed from Calypso. The goddess, however, rejoiced in the happy shipwreck, which had cast Telemachus, that image of his father, upon her island. She advanced to meet him; and, affecting not to know him, "How hast thou presumed, said she, to land upon this island? Knowest thou not, young stranger, that, with impunity, none enters my dominions?" By these menacing words, she strove to conceal that joy which glowed within her bosom, and, in spite of all her efforts, sparkled in her eyes.

"Whoever thou art, replied Telemachus, whether thou art indeed a goddess, or whether, with all the appearance of divinity, thou art no more than mortal; canst thou be void of sensibility for the hapless misfortunes of a son, who, in pursuit of his father, exposed to all the fury of the winds and waves, has seen his vessel perish on your rocks!" "Who then, rejoined the goddess, is this father whom thou seekest?" "I seek Ulysses, said Telemachus, one of the Grecian kings, who, after a siege of ten years, buried in her ruins the once famous Troy: his bravery in war, and yet much more his wisdom in councils, has spread his fame throughout all Greece, and to the remotest boundaries of Asia.

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Still wandering over the bosom of the deep, amidst dreadful shoals and rocks, his country seems to fly and to elude his search; his queen Penelope, and I, his son, despair of his return. Dangers no less than his I hazard, to learn what land detains this author of my being; but it is possible that he, alas! is already buried in that vast abyss. Behold with pity and compassion our adverse fate; and if thou knowest, O goddess, what destiny has decreed, either to save or to destroy Ulysses, deign to impart this knowledge to Telemachus, his son."

Calypso, with gentle pity moved, surprized to find such maturity of wisdom and such force of eloquence in so unripe an age, with eyes insatiable surveyed the youth, and for a time ensued a thoughtful silence. At length she said, "We will relate to you, Telemachus, the adventures of your father; but the story will be long, and it is now time that you repose yourself after your fatigues. Accompany me to my grotto, where I will receive you as my son. Come, Telemachus; you shall be my comfort in this solitude, and find, in me, the author of your happiness, if you have prudence to enjoy it."

Telemachus followed the divine Calypso, encompassed by a crowd of nymphs, among whom she was distinguished by the superiority of her stature, like a tall oak of the forest, whose aspiring branches upward shoot, and overshadow the neighbouring trees. He gazed with admiration

on her surprizing charms, the rich purple of her long and flowing robe, her hair, which hung with graceful negligence behind her, the keen lightning darting from her eyes, and on that sweetness with which their radiancy was tempered. Mentor, with downcast eyes and modest silence, followed the young Telemachus.

When they arrived at the entrance of Calypso's grotto, he was much surprized to find, under the appearance of rural simplicity, whatever could captivate the sight; there was indeed neither gold nor silver, no polished marble, no decorated columns, paintings or statues, to attract the eye. This grotto, hewn in the solid rock, was contrived with different apartments, whose vaulted roofs were embellished with shells and pebbles. Instead of tapestry, a tender vine, on every side, equally shooting forth its supple branches, cloathed and adorned the walls. Spite of the sun's transpiercing beams, the gentle zephyrs wantoning around, preserved a constant and refreshing coolness; the rivulets, that, with soothing murmurs, wandered through meadows of intermingled violets and amaranths, formed innumerable baths, clear and transparent as the crystal rock: the verdant lap of nature, encompassing the grot, was decorated with a thousand flowers; and, at a small distance, there was a wood of those trees, that, in every season, unfold new blossoms, which diffuse ambrosial fragrance, and ripen into golden fruit. This grove seemed to

compleat the beauty of the lovely meads, and formed a shade impenetrable to the solar rays. Nothing interrupted the silence of this recess; but the soft warblings of the feathered choir, or the delightful sound of rushing streams, which, from the summit of a rock, in large and foaming bubbles, fell precipitate, forming a rivulet, and traversed hastily the painted meads.

The grotto of Calypso was seated on the declivity of a hill, and commanded a prospect of the sea, sometimes smooth, peaceful, and limpid, sometimes swelling into mountains, and breaking with idle rage, against the shore. On the other side, a river opened to the sight, forming different islands bordered with limes, which were covered with flowers, and the aspiring poplar, whose towering heads menaced the distant clouds. The streams that formed these islands appeared to wanton through the plains: some their limpid streams with rapid course urged on, while others slowly crept, as if the tranquil waters slumbered in their course; others, again, with various windings flowed, turned back, and seemed to brave the tide, aiming to join their source, unwilling to quit the gay enchanting banks from which they flowed. A still more distant prospect yielded to the sight a sweet variety of hills and mountains intermixed; the latter pierced beyond the clouds, and formed a pleasing and romantic boundary. The neighbouring hills with verdant vines were eloathed, which hung in large festoons, the lustre
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of their grapes, shaming the brightness of the purple-dye, were too exuberant to be concealed by the verdant foliage, and bowed the branches with oppressive weight. The fig, the olive and pomegranate tree, with almost every other species known, overspread the plain, and of the whole one spacious garden formed.

Calypso having displayed this profusion of beauty to Telemachus, dismissed him—"Retire, said she, to rest, and change your wet apparel; after which I will again see you, and acquaint you with such particulars as shall affect your heart." She then conducted him and Mentor into the most private recess of another grotto adjoining to her own; in this the nymphs had prepared a fire of cedar wood, which diffused through every part its fragrant odours; they also had provided garments for the new guests. Telemachus perceiving that a tunic of fine wool, which, in whiteness, surpassed the snow, and a purple robe with gold-embroidery, were intended for him, conceived a pleasure natural to youth, in contemplating the magnificence of his dress.

Mentor perceived his weakness, and reproved it: "Are these, said he, O! Telemachus, thoughts to engross the mind of great Ulysses' son! Be rather studious how to support the character of your father, and ~~to~~ triumph over the persecution of an adverse fate: the youth who, like a woman, loves to adorn his person, is unworthy of wisdom or of glory: glory is the reward of for-

itude in the support of toil, and in a noble triumph over pleasures.

Telemachus answered with a sigh, "Rather may the gods decree my fall, than suffer enervating ease and sensual pleasure to take possession of my heart: no, Mentor, no; Ulysses' son shall never yield to the allurements of an effeminate and shameful life of indolence: but how gracious is heaven, who, after escaping from the wreck, has directed us to this deity, or this mortal, who heaps these favours on us?" "Fear rather, replied Mentor, lest her wiles should overwhelm thee with ruin; fear her deceitful caresses more than those shelves on which our vessel split: shipwrecks and death are less fatal than those pleasures which make war on virtue; believe not the tales she may relate: youth is presuming, depends upon itself; frail as it is, thinks nothing insuperable, and foresees no mischief; it dreams of security in the midst of danger, and listens to subtilty without suspicion. Beware of the seducing eloquence of Calypso, which, like a serpent gliding beneath the painted flowers, will insinuate itself, and seize the heart; dread the latent poison, doubt your own strength, and rely upon my counsel."

After this they returned to Calypso, who waited to receive them; her nymphs, with braided hair, cloathed in white garments, served up a plain repast, but exquisite both for elegance and taste: it consisted only of such game,

as

The son of Ulysses

as they had either taken with their nets, or killed in the chace: wine more agreeable than nectar flowed from large silver vessels into golden cups, wreathed with flowers; and baskets were heaped with all the various fruits that spring can promise, or that autumn yields. In the mean time, four of the attendant nymphs began to sing: their first theme was the battle of the gods and Titans; next, the amours of Jupiter and Semele; the birth of Bacchus, and his education under the care of old Silenus; the race of Hippomenes with Atalanta, in which he owed his triumph to the golden fruit gathered in the gardens of the Hesperides. At length were sung the wars of Troy, the combats and the wisdom of Ulysses were extravagantly extolled; and Leucothoe, the principal nymph, with a skilful hand, ranged over the trembling lyre, and joined the vocal harmony. When Telemachus heard his father named, the flowing tears, which bedewed his cheeks, heightened the lustre of his beauty; Calypso perceiving that he was too sensibly touched, and neglected to eat, gave a signal to her nymphs, and instantly they changed the subject to the battle of the Centaurs and the Lapithæ, next the descent of Orpheus to grim Pluto's realms to retrieve his dear Euridice.

The repast finished, the goddess took Telemachus aside, and addressed him thus: "Thou seest, O son of the great Ulysses, with what distinction thou art here received. Know that I

am immortal, and none but a deity can enter upon this island without suffering the punishment due to his temerity; even your shipwreck would not have averted my indignation from thee, had not my affection interposed: the same good fortune did your father experience, but, alas! he knew not how to improve it. Long I detained him in this elysium, and it depended solely on his choice, whether he would have shared with me a state of immortality, but a fond desire of returning to his wretched country made him reject all these advantages. Thou seest what he has lost for Ithaca, which he will never be able to revisit: he resolved to leave me, and departed, but a storm revenged the insult; the ship, in which he was embarked, having been long the sport of winds, was buried in the deep.

Let this example influence thy conduct; no hopes are left thee ever to see him more, or to succeed him in the throne of Ithaca. But do not too sensibly regret his loss, since thou hast found a goddess who offers thee superior dominions, and more permanent felicity." Calypso also exerted all her eloquence to display the happiness which she had conferred upon Ulysses, while he continued with her; she related his adventures in the cave of Polyphemus, the Cyclop, and with Antiphates, king of the Læstrigones. She was particular in recounting his adventures in the island of Circe, the daughter of the Sun, and the dangers which he ran between the rocks of Scylla
and

and Charybdis: she described the last storm that had been raised against him by the great sovereign of the sea, after his departure from her island; in which she insinuated that he had perished, concealing his safe arrival in the island of the Pheacians.

Telemachus, who had too hastily congratulated himself upon finding so favourable a reception from Calypso, at length perceiving her artifice, and the wisdom of the advice which Mentor had so lately given him, briefly answered her in the following words: "Forgive, O goddess! this involuntary sorrow; my heart is now susceptible only of grief; time may, perhaps, enable me to taste with rapture that felicity which your bounty offers. Suffer me now to lament a father's loss, since thou knowest, better than his son, how much he merits these filial tears."

Calypso, fearing to urge him further, feigned to participate his grief, and to commiserate the fate of Ulysses; but, that she might with the greater certainty arrive at the means by which his affection was to be engaged, she enquired the particulars of his shipwreck, and of those adventures which had thrown him upon her coast? "The story of my misfortunes, said he, would prove too tedious." "However long, replied the goddess, I expect it with impatience; indulge me, therefore, without delay." She urged him so often, that, compelled by her importunity, he at length complied.

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“ I set out from Ithaca, to gain some tidings of my father, from those princes who were returned from the siege of Troy ; the suitors to Penelope, my mother, were surprized at my departure, for, knowing them to be perfidious, I had carefully concealed it from their knowledge. But neither Nestor, whom I visited at Pylos, nor Menelaus, who received me with affection at Lacedæmon, could inform me, whether my father was still numbered among the living. Weary of perpetual suspense and doubt, I determined to go to Sicily, having been informed that Ulysses had been driven upon that island by contrary and tempestuous winds : but the sagacious Mentor, whom you now see the companion of my misfortunes, opposed the rash design. On the one hand, he represented to me the danger of the Cyclops, gigantic monsters who riot upon human flesh ; and on the other, Æneas, with the Trojan fleet, hovering about those coasts : “ The Trojans, said he, are irritated against all the Greeks, but, above all, against Ulysses, whose son they would rejoice to destroy. Rather, continued he, return to Ithaca ; perhaps your father, who is a favourite of the gods, may be already arrived there ; but if heaven has decreed his death, if he shall return to Ithaca no more, it is fit that you go thither to avenge him ; to deliver your mother ; to display your wisdom to attentive nations ; and let the Grecian states behold in you, a monarch, as
worthy

worthy of the sceptre as Ulysses." His advice was salutary, but I wanted prudence to pursue it, and listened only to the dictates of my passion; but such was the affection of my friend, that he would accompany me in the voyage which, in the folly of my presumption, I undertook contrary to his advice; and the gods, perhaps, permitted the fault, that the calamity which it drew upon me, might guard me for the future against too much presuming on my own sufficiency."

While Telemachus was speaking, Calypso attentively regarded Mentor; she was struck with astonishment, as she thought she discovered in him something more than human; and not being able to account for her embarrassment, the presence of this inscrutable being continued to agitate her mind with suspicion and dread: but fearing also to discover her confusion, "Proceed, Telemachus, said she, to gratify my curiosity;" and Telemachus continued his story.

"The winds, for some time, stood fair for Sicily; at length a lowering tempest ravished day-light from our eyes, and wrapt us in the horrors of sudden darkness: by the transient gleams of the lightning, we perceived other vessels that were exposed to the same dangers, and were soon convinced that they were the Trojan fleet, not less formidable to us than the shoals and rocks: I now perceived, but too late, what the impetuosity of imprudent youth had before prevented my considering with sufficient atten-

tion. In this dreadful exigence, Mentor appeared not only unmoved and fearless, but even unusually chearful; he encouraged, and, as he spake, I perceived that he inspired me with fortitude invincible: he calmly gave the necessary orders, while the pilot was incapacitated by perplexity and confusion. "My dear Mentor! said I, why did I reject your advice? What greater evil can befall me, than a confidence in my own opinion, at an age incapable of forming a judgment of the future, that has gained no experience from the past, and knows not properly how to employ the present! If we survive this storm, I will distrust myself as my most dangerous enemy! Believe me, Mentor, I will always be obedient to thy counsel."

Mentor answered with a smile, "I have no desire to reproach you with your error; it is enough that you are sensible of it, and that it makes you repress the violence of your desires hereafter; but, when the danger shall be past, presumption may again return. All we have now to depend upon, is fortitude. Before we incur danger, we should consider it as formidable, but when it is present, we should treat it with contempt. Shew thyself worthy to be called the son of Ulysses, and discover a mind superior to all the evils which combine against thee."

"The candour and magnanimity of Mentor charmed me; but I was transported with amazement and delight to see with what dexterity he
I delivered

delivered us from the Trojans. The instant that the sky began to clear, and that they, perceiving us but a small distance from them, must infallibly have discovered what we were, he remarked a ship of theirs, nearly resembling ours, separated from the rest of their fleet; its stern was decorated with flowers. Mentor immediately fixed a garland of the same sort, with bandages of the same colour with those of the Trojans, upon the stern of our vessel, and ordered the rowers to lie as close as possible on their benches, that they might not be distinguished by the enemy. In this manner he proceeded through the midst of their fleet; and the Trojans, mistaking us for their vessel that had been missing, shouted as we passed. We were, for some time, by the agitation of the sea, obliged to keep them company; at length, however, we found means to linger behind; and while the impetuosity of the wind drove them towards the coast of Africa, we laboured at the oar, and used our best endeavours to reach the neighbouring shores of Sicily.

“Our labour, indeed, succeeded: but the port we sought was scarce less terrible than the fleet which we had endeavoured to avoid; for on the coast of Sicily we found other enemies to the Greeks, who had settled there under the government of Acestes, who was himself of Trojan extraction. No sooner had we landed, than the people, imagining either that we were inhabitants of some other part of the island, who had

come with an armed power to surprize them; or a foreign enemy, who had invaded their country; burnt our vessel in the first transport of their rage, and slew all our companions: Mentor and myself were the only two that were spared, that we might be presented to Acestes, to inform him what were our designs, and whence we came. We entered the city, with our hands bound behind us; and had nothing to expect from this respite, but that our death would be made the pleasing spectacle of an inhuman people, as soon as they should discover us to be Greeks.

“ We were presented to Acestes, who, with a scepter of gold in his hand, was administering justice to his people, and preparing to assist at a solemn sacrifice. He sternly asked us the name of our country, and the purpose of our voyage: Mentor instantly informed him, that we came from the coast of the Greater Hesperia, and that our country was not far from thence: by this means he avoided a declaration that we were Greeks. But Acestes would hear no more; and imagining we were strangers, who had formed some evil design, which we were solicitous to conceal, we were sentenced to be sent into the neighbouring forests, to serve as slaves under the herdsmen. To live upon this condition, was to me less eligible than death itself; and I cried out, “ O king! rather punish us with death, than infamy. Know, that I am Telemachus, son of Ulysses,

Ulysses, king of Ithaca: in search of my father I am bound to every shore; but, in this search, if I am not permitted to succeed, if I must never revisit my native country, and if I can live only as a slave, put a period to my life, and relieve me from a burden which is insupportable."

"This exclamation greatly inflamed the multitude; who immediately demanded, that the son of Ulysses, by whose inhuman artifices Troy had been subverted, ought to be put to death. Acestes then, addressing himself to me, said, "I cannot refuse thy blood, O son of Ulysses! to the manes of those Trojans, with whom thy father crowded the banks of Cocytus: thou must die, and thy conductor shall perish with thee." At that instant, a man advanced in years proposed to the king, that we should be sacrificed on the tomb of Anchises. "Their blood, said he, will be acceptable to the shade of that hero; and even the great Æneas, when he shall be told that such an offering hath been made, will rejoice at the zeal of your affection for the supreme object of his own." This proposition was received with general applause, and the execution of it was immediately consented to. We were conducted to the tomb of old Anchises, where two altars had been erected; the hallowed fire was already kindled, and the sacrificial knife lay before us: as victims they had adorned our heads with garlands of flowers; and the pleadings of compassion could not have snatched us from the impetuosity

impetuosity of zeal. But just at this dreadful crisis, Mentor, with all the calmness of security, demanded audience of the king, and thus addressed him: "O Acestes! if the misfortunes of Telemachus, who is yet a youth, and has never borne arms against the Trojans, can excite no pity in thy breast, let thy own danger at least awaken thy attention: the skill that I have acquired in omens, and of the will of the immortal powers, enables me to foretel, that, within three days, a nation of barbarians will rush upon thee from the mountains, like a torrent, to spoil thy city, and overspread thy country with desolation: be expeditious, therefore, to avert the torrent; arm thy people, and secure within the walls of the city, the flocks and herds which wanton in the fields. If, when three days are elapsed, my prediction shall appear to have been false, let these altars be crimsoned with our blood; but, on the contrary, if my words shall be verified by the event, let Acestes remember, that he ought not to take away the life of those to whom he is indebted for his own."

"At these words, which were pronounced, not with the diffidence of conjecture, but the assurance of certain knowledge, Acestes was alarmed: "I perceive, O stranger, said he, that the gods, who have allotted thee so small a portion of the gifts of fortune, have enriched thee with the treasures of wisdom." He then ordered the solemnities of the sacrifice to be suspended, and immediately

immediately prepared against the invasion which had been predicted by Mentor. Multitudes of women trembling with fear, and men sinking under the weight of years, followed by children whom the alarm had terrified into tears, were seen on every side, crowding to the city; the lowing herds and bleating sheep came in such droves from the pastures, that they were obliged to stand without covert in the streets; and a confused noise was heard on every side of multitudes that jostled each other with tumultuous and undistinguished cries, mistaking a stranger for a friend, and pressed forward with the utmost eagerness, though they knew not whither they were going. The principal citizens, indeed, imagining themselves wiser than the rest, treated Mentor as an impostor, who had invented a falsehood to prolong his life.

Before the end of the third day, while they were yet applauding their own sagacity, a cloud of dust was perceived upon the declivity of the neighbouring mountains, and an innumerable host of armed barbarians were soon distinguished: these were the Hymerians, and other savages, inhabiting the Nebrodian mountains, and the summit of Agragas; regions, in which the severity of winter is never softened by the gentle breezes of spring. Those who had slighted the prediction of Mentor, were now punished by the loss of all their slaves and cattle; and the king addressed him to this effect: "Henceforth I shall

shall not consider you as Greeks, since you are no longer enemies but friends ; and as you were doubtless sent by the gods for our deliverance, I expect not less from your valour, than I have experienced from your wisdom ; delay not, therefore, to afford us your assistance."

" There appeared immediately in the eyes of Mentor, somewhat that intimidated the fierce, and overawed the proud : he snatched a shield and an helmet, girded on a sword, and poised a lance in his hand ; he drew up the troops of Acestes, and advanced towards the enemy as their leader. Acestes, though of undaunted bravery, was enfeebled by age, and could only follow him at a distance ; I approached nearer to his person, but in valour I was far behind him. In the battle, his cuirass resembled the immortal Ægis of Minerva ; and death, waiting on his directing sword, followed him from rank to rank. Thus the Numidian lion, that hunger has made yet more furious, rushes among the flock of timid sheep ; he kills and tears to pieces without resistance ; and the shepherds, instead of attempting to defend their fleecy charge, fly with terror and trepidation to preserve themselves.

" These barbarians, who expected to have surprized the city, were themselves surprized and disconcerted ; and the troops of Acestes, animated by the example and the encouragement of Mentor, exerted a power which they knew

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not they possessed. The son of the king, who commanded the invasion, fell by my hand: our ages were equal, but he far exceeded me in stature; for these savages are descended from a race of giants, whose origin was the same with that of the Cyclops. I perceived that he beheld me with contempt, as a feeble enemy; but regarding neither the fierceness of his demeanour, nor the superiority of his strength, I made a thrust at his breast with my lance; the weapon entering deeply, he vomited a torrent of blood, and expired; but I was in danger of being crushed by his fall, and the distant mountains echoed with the clash of his armour. I seized his spoils, and returned to seek Acestes. Mentor, having compleated the disorder of the enemy, cut to pieces all that made a shew of resistance, and pursued the fugitives to the woods.

“ This unexpected success drew all eyes upon Mentor, who considered him as a favourite of the gods, and distinguished by divine inspiration; and Acestes, in gratitude to his deliverers, acquainted us, that he should be unable to protect us, if the fleet of Æneas should put back to Sicily: he therefore furnished us with a vessel, that we might not delay returning to our own country; and, having loaded us with presents, he urged our immediate departure, to avoid the approaching danger: he would not, however, supply us either with rowers or a pilot from among his own subjects, being unwilling to trust them

upon the Grecian coasts; but he procured us some Phenician merchants, who, being a commercial people, and trading to every port, had nothing to fear. These men were to have returned with the vessel to Acestes, after they had landed us at Ithaca; but the gods, who sport with the designs of men, devoted us to other perils.

THE END OF THE FIRST BOOK.

B O O K





Proud se

Virtue introducing Hope as a Companion to Distress.

See Book

B O O K II.

A R G U M E N T.

TELEMACHUS relates his having been taken in the Tyrian vessel by the fleet of Sesostris, and carried captive into Egypt. He describes the beauty of the country, and the prudent government of its sovereign. He relates also that Mentor was sent a slave into Æthiopia, and that he was himself reduced to the situation of a shepherd in the desert of Oasis: that in this state he was consoled by Termosiris, a priest of Apollo, who taught him to imitate the god, who had formerly been the shepherd of Admetus: that Sesostris, having at length heard with astonishment the great change his influence and example had effected among the shepherds, determined to see him; and being convinced of his innocence, recalled him, and promised to send him to Ithaca; but that the death of Sesostris overwhelmed him with new calamities: that he was imprisoned in a tower on the sea-coast, from whence he saw Bocchoris, the new king, slain in a battle against his revolted subjects, assisted by the Tyrians.

“SESOSTRIS, the king of Egypt, who had extended his dominion by the conquest of many states, was highly offended at the haughtiness of the Tyrians. The wealth which they had acquired by commerce, and the impregnable strength of their city, situated in the sea, had rendered them so insolent and presumptuous, that they not only refused to pay the tribute which had been imposed by Sesostris in his return to

Egypt, but they had sent troops to the assistance of his brother, who had formed a conspiracy to assassinate him at a feast, in the midst of the rejoicings that had been made for his return.

“ Sesostris had determined to humble their pride, by interrupting their trade ; he, therefore, dispersed a number of armed vessels, with orders to take or sink the Phenician ships wherever they should be found ; and soon after we lost sight of the Sicilian mountains, we fell in with an Egyptian fleet. The port and the island seemed to retreat behind us, and lose themselves in the clouds ; and we saw the fleet approaching like a floating city. The Phenicians immediately perceived their danger, and endeavoured to avoid it ; but it was too late : the Egyptians were better sailors, the wind was in their favour, and they plied a greater number of oars : they boarded, and took us without resistance, and carried us prisoners into Egypt. I remonstrated with them, and assured them, that neither Mentor nor myself was a Phenician, but they heard me with contempt ; and, supposing we were slaves, a merchandize in which they knew the Phenicians traded, thought only how to dispose of their prize to the greatest advantage. We perceived the sea to be whitened by the waters of the Nile, and the Egyptian coast appeared in the horizon like a cloud. We then arrived at the island of Pharos, near the city of No, and stemmed the current of the Nile till we arrived at Memphis.

“If the affliction of captivity had not rendered us insensible to pleasure, the prospect of this fertile country, which had the appearance of a vast garden, watered with an infinite number of canals, must have afforded us delight. Each side of the river was diversified with opulent cities, elegant villas, fields that annually produced a golden harvest, and meadows that were covered with flocks and herds: earth lavished her fruits upon the husbandman till he stooped under the burden, and echo seemed pleased to repeat the rustic music of the shepherds. “Happy are the people, said Mentor, who are governed by so wise a sovereign! they flourish in perpetual plenty, and adore the author of their prosperity. Thus, O Telemachus! ought thy government to secure the felicity of the people, if the gods shall at length exalt thee to the throne of thy father. Love thy subjects as if they were thy children; and learn from their love of thee, to derive the happiness of a parent: teach them to connect the idea of happiness with that of their king; that, whenever they rejoice in the blessings of peace and happiness, they may remember and honour their indulgent benefactor. Tyrants who wish only to be feared, and teach their subjects humility by oppression, are the scourges of mankind: they are, indeed, objects of terror; but they are also objects of hatred and detestation, and have more to apprehend from their subjects, than their subjects can have to fear from them.”

“Alas!

“Alas! replied I, this is not a time to think of maxims of government: with respect to us, Ithaca is lost: no more shall we behold Penelope, or our country. Though Ulysses may at length return with glory, yet to meet his son is a joy that he shall never taste; the pleasure of obeying him till I shall learn to govern, is what will ever be withheld from me. Let us, my dear Mentor, resign our lives; all thoughts, but those of death, are idle speculations; let us die, since the gods deny us their compassion.”

“My words were rendered almost unintelligible, by the sighs with which they were interrupted: but Mentor, though he was not presumptuous with respect to future evils, was fearless of the present. “Unworthy son of the great Ulysses, said he, dost thou then meanly yield to misfortune without resistance! Know, that the day approaches, in which thou shalt again behold Penelope, and thy country: thou shalt behold, in the meridian of his glory, him whom yet thou hast never known, the invincible Ulysses, whom fortune cannot vanquish, and whose example, in more dreadful calamity, may teach thee never to despond. Should he learn, in the remote countries on which the tempest has driven him, that his son inherits neither his patience nor his valour, the dreadful tidings would cover him with confusion, and afflict him more than all the evils he has suffered.

“Mentor,

“Mentor, after this, pointed out to me the chearfulness and plenty diffused over the plains of Egypt; a country enriched with twenty-two thousand cities. He admired the policy with which they were governed; the impartial administration of justice; the exemplary education of the youth, which rendered obedience, labour, temperance, and the love of arts, or of sciences, habitual; the punctual observation of all the solemnities of religion, the public spirit, the thirst of honour, the integrity to man, and the reverence to the gods; virtues which were implanted by every parent in his offspring. He long contemplated these excellent regulations with increasing delight, and frequently repeated his exclamations of approbation. “Happy, said he incessantly, are the people who are thus wisely governed; but happier still the king, whose bounty is so extensively the felicity of others, and whose virtue is the source of felicity to himself: his dominion is not secured by terror, but by love; and his commands are received, not only with obedience, but with joy: his dominion is in the hearts of his people; who are so far from wishing a period to his government, that they consider his mortality with regret, and every man, to preserve the life of his sovereign, would sacrifice his own.”

“I listened, with attention, to this discourse of Mentor; and, while he spoke, new courage invigorated my bosom. On our arrival at Memphis,
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a city distinguished by its opulence and splendor; the governor ordered us to Thebes, to be presented to the king, who chose to examine into his affairs himself; more especially as he was extremely incensed against the Tyrians. We, therefore, proceeded up the Nile, to the celebrated Thebes, with an hundred gates, the residence of this mighty prince. The city appeared to be of vast extent, and more populous than the most flourishing cities of Greece. The regulations established for keeping the avenues free from incumbrances, maintaining the aqueducts, and rendering the baths commodious, for the cultivation of arts, and for the police, are the most excellent that can be imagined. The squares are decorated with fountains and obelisks, the temples are of marble, and the architecture simple, though majestic: the palace itself is almost as extensive as a city, abounding with columns of marble, pyramids, obelisks, Colossian statues, and furniture of massive gold and silver.

“Sesostris was informed by those who had taken us, that we were found on board a Phenician vessel. At a certain hour every day, it was his custom to give audience to such of his subjects as had any complaint to make, or intelligence to communicate; nor was any man too mean for his regard: he considered himself as possessing the regal authority, only that he might be the instrument of happiness to his people; whom he regarded with the affection of a father; and
strangers,

strangers, whom he graciously received, he was very solicitous to see, because he was sensible that some useful knowledge might always be acquired, by an acquaintance with the manners and customs of different nations. For this reason we were brought before him. He was seated on a throne of ivory, holding a golden sceptre in his hand: though advanced in years, his person was still graceful, and his countenance full of majesty and sweetness. He sat every day to administer justice to his people; and the highest commendation of his patience and sagacity as a judge, would not have incurred the imputation of flattery. Such were the labours of the day; and to converse with men of virtue, and those whom he knew to be worthy of his familiarity, was the entertainment of the evening. Not an action of his life was deserving of reprehension, but that of having triumphed, with too much ostentation, over the princes he had subdued, and reposed too much confidence in one of his officers, whose character I shall relate.

“When he saw me, my youth and dejection moved him to compassion, and he enquired my country and my name: we were struck with the dignity and wisdom of his expressions, and I answered, “Most illustrious prince, thou art not ignorant of the siege of Troy, which lasted ten long years; nor of the destruction of that city, which cost the Grecians such a sea of blood. Ulysses, my father, and the king of Ithaca, was

one of the principal instruments of that great event ; but is now, in search of Ithaca, a fugitive on the deep ; and, in search of him, I am, by a similar misfortune, a captive in Egypt. Restore me once more to my father and my country ; so may the gods preserve thee to thy children, and may they be sensible of the happiness of living under so good a parent.

“ Sesostris continued to regard me with compassion ; but doubting the truth of my relation, he gave charge of us to one of his officers, with orders to enquire of our captors whether we were really Greeks or Phenicians. “ If the latter, said he, they deserve the severest punishment, not only as our enemies, but as wretches who have basely attempted to impose on us by a falsehood ; but if, on the contrary, they are Greeks, let them be treated with kindness, and sent back, in one of my vessels, to their country : I have a regard for Greece, a country which has derived many of its laws from the wisdom of Egypt. We are not unacquainted with the virtue of Hercules ; the glory of Achilles has reached us, however remote. I admire what report has taught us of the wisdom of the unfortunate Ulysses, and I am happy in alleviating the distress of virtue.

“ Metophis, the officer to whom Sesostris had referred the examination of our affair, was as corrupt and artful as the king was generous and sincere : he attempted to perplex us by ensnaring questions ; and, perceiving that Mentor’s answers were

were more prudent and circumspect than mine, he beheld him with a look of malevolence and suspicion; for, to the unworthy, there is no insult so intolerable as merit. He, therefore, caused us to be separated, and from that time I knew not what became of Mentor. This separation was as dreadful to me as a stroke of thunder: but Metopis hoped, that, by examining us apart, he should be able to discover some inconsistency in our story; and yet more, that he might allure me, by promises, to discover what Mentor had concealed. To discover truth, was not, in reality, his view; but to find some pretence to tell the king we were Phenicians, that, as slaves, we might become his property; and notwithstanding our innocence, and the sagacity of the king, he succeeded in his attempt. How dangerous a situation is royalty, in which even the wisest are often the tools of deceit! A throne is surrounded by subtilty and self-interest; integrity retires, because she will not be introduced by importunity or flattery: virtue, conscious of her own dignity, waits till she is sought, and princes seldom know where she is to be sought; but, on the contrary, vice, and her dependents, are impudent and fraudulent, insinuating and officious, skilful in dissimulation, and ready to renounce all principles, and to violate every tie, when it becomes necessary to the gratification of the appetites or inclinations of a prince. How wretched is that man, who is thus exposed to the attempts

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of guilt; by which he must inevitably perish, if he does not renounce the music of adulation, and learn not to be offended by the plainness of truth. Such reflexions were the result of my unhappy situation, and all that I had heard from Mentor recurred to my afflicted mind.

replied “In this situation, I was sent by Metophis towards the mountains of the desert Oasis, that I might assist his slaves in looking after his flocks, which were almost innumerable.” Here Telemachus was interrupted by Calypso: “And what did you then, said she? you who in Sicily preferred even death to slavery.” “I was then, said Telemachus, become yet more wretched, and had not even the sad consolation of making a choice; slavery was irresistibly forced upon me, and I was compelled by fortune to exhaust the dregs of her bitter cup: I was abandoned even by hope, and every avenue to liberty was barred against me. In the mean time, Mentor, as he has since informed me, was sold to certain natives of Ethiopia, and was conveyed by them into that country.

“I arrived in a most frightful desert, where the plain is a burning sand, and the mountains are covered eternally with snow; below was excessive heat, and above was perpetual winter: the pasturage, for the support of the herds, was thinly scattered among the rocks, the mountains were steep and craggy, and the vallies between them

miserable

them were so deep, as to be almost inaccessible to the rays of the sun.

“ I had no other society in this dreadful situation, but that of the shepherds, who were as savage and uncultivated as the country they inhabited. Here I passed the night in bewailing my misfortunes, and the day in following my flocks, to avoid the brutal insolence of the commanding slave, whose name was Butis, and who, having conceived hopes of his own enfranchisement, was perpetually accusing others, to magnify his zeal and attachment to the interest of his master. Overwhelmed by this complication of distress, in the anguish of my mind, I one day neglected my flock, and threw myself on the ground near a cave, expecting that death would deliver me from a calamity which I was unable to support. But, in the moment of despair, I perceived the mountain tremble; the oaks and pines seemed to descend from the summit, the winds were hushed, and a deep voice, issuing from the cave, pronounced these words: “ Son of the wise Ulysses! thou must, like him, become glorious by thy patience. Princes who have not known misfortunes, are unworthy of happiness; they are enervated by effeminacy, and intoxicated with pride. Surmount these misfortunes, but do not forget them, and thou art happy. Thou shalt revisit Ithaca, and thy glory shall ascend to the heavens. When thou shalt have dominion over others, remember that thou hast been, like them, weak, destitute,

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and afflicted: be it thy happiness, therefore, to afford them comfort. Cherish thy people; detest flattery; and forget not that a man is great, but in proportion as he restrains and subdues his passions."

"These sacred words inspired me as the voice of heaven: joy immediately throbbed in my veins, and courage glowed in my bosom; nor was I seized with that horror, which so often causes the hair to stand upright, and the blood to stagnate, when the immortal gods deign to communicate themselves to mortals. I arose in tranquillity; and kneeling on the ground, lifted up my hands to heaven, and paid my adorations to Minerva, to whom I thought myself indebted for this oracle. At the same time, I imagined myself a new man; my mind was illuminated with wisdom; I was sensible of a pleasing impulse to moderate my passions, and to curb the impetuosity of youth. I acquired the friendship of all the shepherds of the desert; the mildness of my behaviour, patience, and diligence, at length obtained the good-will even of Butis himself, who seemed at first disposed to treat me with inhumanity.

"To divert the tedious hours of captivity and solitude, I sought the assistance of books; for I became a prey to melancholy, because I had nothing either to recreate or to fortify my mind. Happy, said I, are those, who have lost their relish for tumultuous pleasure, and are content with
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the soothing-quiet of innocence and tranquillity! Happy are they, who find their entertainment in instruction, and whose supreme delight is the cultivation of the mind! Wherever they shall be driven by the persecution of fortune, the means of enjoyment continue with them; and that restless weariness which renders life a burthen to the voluptuous and the lazy, is unknown to those who can employ themselves by reading. Happy are those, to whom this mental repast is pleasing, and who are not, like me, deprived of that felicity! While my mind was thus agitated, I had penetrated into a thick forest; and, suddenly looking up, I perceived before me an old man, holding in his hand a book: his forehead was somewhat wrinkled, and he was bald to the crown; a silver beard descended to his girdle; his stature was tall, his mien majestic, his cheeks were still florid, and his eyes piercing: there was great sweetness in his voice; his address, though it was plain, was engaging; and, till then, I had never seen a person, whose manner and appearance so strongly excited veneration and esteem. His name was Termosiris: he was a priest of Apollo, and officiated in a marble temple which the kings of Egypt had consecrated to that deity in the forest: the book he held was a collection of hymns composed to the honour of the gods. He saluted me with an air of friendship, and we entered into conversation. He related things past with such force of expression, that they almost seemed present;

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sent; and such was the comprehensive brevity of his narration, that attention was not wearied: he foresaw future events, by a consummate wisdom that discovered the true characters and dispositions of mankind. But, notwithstanding all this intellectual superiority, he was chearful and condescending. There is no grace in the utmost gaiety of youth, that was not exceeded by Termosiris in his advanced age; and he regarded young persons with a kind of parental affection, when he saw they had a disposition to be instructed, and a love for virtue.

“He soon conceived a tender affection for me, and furnished me, with books, to relieve the anxiety of my mind: he called me his son, and I addressed him as a father: “The gods, said I, who have deprived me of Mentor, have, in pity, sustained me with thy friendship.” Termosiris was, doubtless, like Orpheus and Linus, irradiated by the inspiration of the gods: he often repeated verses to me of his own composing, and gave me those of many others who had been the favourites of the muses. When he was habited in his long white robe, and played upon his ivory lyre, the bears, lions, and tygers of the forest, fawned upon him, and licked his feet; the satyrs came from their recesses in the forest, and danced around him; and it might almost have been believed, that even the trees and rocks were allured by the harmony of his notes, in which he celebrated the majesty of the gods, the virtue of heroes,





Apollo tending the Flocks of Admetus

heroes, and the wisdom of those who prefer glory to fleeting pleasure.

“He often excited me to courage; telling me the gods would never abandon either Ulysses or his son; and said it was my duty, after the example of Apollo, to introduce the shepherds to the acquaintance of the muses. Apollo, says he, enraged that Jupiter, with his thunder, frequently obscured the sky in the most glorious days, directed his vengeance against the Cyclops who forged the bolts, and destroyed them with his arrows. Etna, in an instant, ceased to vomit forth its flaming torrents; and the strokes of those enormous hammers, which had shaken the earth to the centre, were heard no more: iron and brass, which the Cyclops had been used to polish, began to yield to rust and canker; and Vulcan quitting his forge, transported with his resentment, hastily climbed Olympus, notwithstanding his lameness, and rushing into the assembly of the gods, covered with dust and sweat, complained of the injury with all the bitterness of invective. Jupiter, thus incensed against Apollo, expelled him from heaven, and hurled him headlong to the earth; but his chariot, though empty, still performed its usual course; and, by an invisible impulse, continued to measure day and night to mortals, and also the regular change of seasons to mankind. Apollo, divested of his rays, was compelled to become a shepherd, and attend the flocks of Admetus,

king of Theffaly. Thus disgraced and in exile, he used to sooth his mind with music, under the shadow of some elms that grew upon the margin of a limpid stream. This drew about him all the neighbouring shepherds, who, till then, had led a brutal, savage life; whose knowledge had been confined to the management of their sheep, and dairy, and whose country had the appearance of a desert.

“Apollo, varying the subject of his song, taught these savages the arts, by which existence is improved into felicity. Sometimes he celebrated the flowers which improve the graces of Spring, the fragrance which she diffuses, and the verdure that rises under her feet: sometimes the delightful evenings of Summer, her zephyrs that refresh mankind, and her dews that allay the thirst of the earth: nor were the golden fruits of Autumn neglected, with which she repays the labourer for his toil; nor the chearful repose of Winter, who invites the youth to dancing and festivity around his fires. He then described the gloomy forests, with which the mountains are overshadowed, and the rivers that wind with a pleasing intricacy, and seem to sport amidst the luxuriant meadows of the valley. Thus were the shepherds made acquainted with the happiness of a rural life, to be found by those who have a relish for what is most agreeable in artless nature, and to whom nature is not bountiful in vain: their pipes now rendered them happier than

than kings; and those genuine pleasures which fly from the gilded roofs of palaces, were invited to the cottage. The shepherdesses were followed by the sports, the smiles and the graces, and adorned by simplicity and innocence: every day was devoted to joy; and nothing was to be heard, but the chirping of birds, the whispers of the zephyrs that wantoned among the branches of the trees, the murmurs of chrystal water issuing from a rock, or the lays with which the muses inspired the shepherds who followed Apollo. They were, by that deity, taught also to conquer in the race, and to shoot the flying deer. The gods themselves grew jealous of their happiness; they thought the obscurity of a shepherd more enviable than the splendour of a deity, and recalled Apollo to Olympus.

“By this story, my son, receive instruction. Thou art now in a situation like that of Apollo in his exile; like him, therefore, fertilize an uncultivated soil, and make the desert flourish; teach the swains the power of harmony, soften the obdurate heart to sensibility, and display the charms of virtue. Let them taste the pleasures of innocence and retirement; and heighten this felicity with the transporting knowledge, that it is not dependent upon the caprice of fortune. The day approaches, my son, the day approaches, in which the toils and corroding cares which surround a throne, will teach thee to remember these forests with regret.”

“ Termosiris, having thus spoken, presented me with a flute, the tone of which was so harmonious, that the echoes of the mountains which diffused the sound, immediately drew the neighbouring shepherds in crowds about me. A divine melody was communicated to my voice, I perceived myself to be under a supernatural influence, and I celebrated the beauties of nature with all the rapture of enthusiasm. We often passed whole days, and sometimes encroached upon the nights, to sing in concert. The shepherds, forgetting their cottages and flocks, stood motionless as statues while I delivered my instructions; the desert became insensibly less wild and rude, every thing assumed a more chearful and pleasing appearance, and the country itself seemed to be improved by the manners of the people.

“ We often assembled to sacrifice in the temple of Apollo, where Termosiris officiated as priest: the shepherds wore wreaths of laurel upon their heads, in honour of the god; and the shepherdesses, adorned with garlands of flowers, in measured steps, brought baskets of consecrated gifts upon their heads. The sacrifice over, we made a rural feast: the greatest delicacies were the milk of our goats and sheep, and some dates, figs, grapes, and other fruits, fresh gathered by our own hands: the green turf was our seat; and the foliage of the trees afforded us a more pleasing shade than the gilded roofs of a palace.

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“ But my reputation was crowned among the shepherds by an accident. An hungry lion broke in among my flock, and began a dreadful slaughter; I ran towards him, having nothing but my sheep-hook in my hand: when the lion saw me, he erected his mane; he began to grind his teeth, and to extend his claws; his extended mouth appeared dry and inflamed, his eyes were red and fiery, and he lashed his sides with his tail. I rushed in upon him, and threw him to the ground: nor did I receive any hurt; for a small coat of mail that I wore, according to the custom of the Egyptian shepherds, defended me against his claws. Thrice I threw him, and thrice he rose again, roaring so loud, that all the forest echoed. At length I grasped him till he was strangled; and the shepherds, who were witnesses of my conquest, compelled me to wear his skin as a trophy.

“ The fame of this action, and the change of manners among our shepherds, was spread through all Egypt, and, at length, reached the ears of Sesostris: he had been informed, that one of the two captives, who had been taken for Phenicians, had restored the golden age in the midst of desarts which were scarce habitable, and desired to see me; for he was a friend to the muses, and regarded, with attention, whatever tended to the instruction of mankind. I was brought before him: he listened to my story with pleasure, and soon discovered that he had been imposed on by
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the avarice of Metophis. He therefore condemned Metophis to perpetual imprisonment, and took into his own possession all the wealth which his rapacity and injustice had heaped together. "How unhappy, said he, are those exalted above the rest of mankind! They see no object, but through a medium which distorts it: they are surrounded by wretches who intercept truth in its approaches; each imagining that it is his interest to deceive them, and each concealing his own ambition under the appearance of zeal for their service: an affection is professed for the prince, but it is the wealth and honours he dispenses that are the real objects of their regard; and so flagitious is the neglect of his interest, that, for these, he is flattered and betrayed."

"From this time, Sefostris treated me with an affectionate friendship; and resolved to send me back to Ithaca, in a fleet that should carry troops sufficient to deliver Penelope from all her suitors. This fleet was, at length, in readiness to sail, and waited only for our embarkation. I reflected, with amazement, upon the caprice of fortune, who frequently most exalts those, whom, the moment before, she had most depressed; and the experience of her inconstancy encouraged me to hope, that Ulysses, whatever he should suffer, might at last return to his kingdom. I also flattered myself with the thoughts, that I might again see Mentor, even though he should have been carried into the remotest part of Ethiopia. I, therefore,

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I, therefore, delayed my departure a few days, that I might endeavour to get some intelligence of him ; but, in this interval, Sesostris, who was very old, died suddenly, and, by his death, I was involved in new misfortunes.

“ All Egypt appeared inconsolable for this loss ; every family lamented Sesostris, as its most valuable friend, its protector, its father. The aged, lifting up their hands to heaven, cried, “ O Egypt ! never hast thou known a king, like Sesostris, in the times that are past ; nor shalt thou know any like him, in those that are to come ! O ye gods ! ye ought never to have given him to mankind, or ye ought never to have taken him away. O ! wherefore do we survive Sesostris ? ” The young cried, “ The hope of Egypt is cut off ! Our fathers were long happy under the government of a king, whom we have known only to make us sensible of our loss ! ” His domestics wept incessantly ; and, during the performance of his funeral rites, which lasted forty days, the inhabitants of the remotest provinces came in crowds to his funeral. Every one was solicitous yet once more to behold the body of Sesostris ; all desired to preserve the idea in their memory, and some requested even to accompany him in the tomb.

“ His loss was the more sensibly felt, as Bocchoris, his son, was destitute of humanity to strangers, and of inclination for science ; of esteem for merit, and love of glory. The great-

ness of the father contributed to degrade the son; his education had rendered him effeminately voluptuous, and brutally proud: he looked down upon mankind, as creatures of an inferior species, existing only for his pleasure; he thought only of gratifying his passions, and dissipating the immense treasures amassed for public use by the oeconomy of his father; of procuring new resources for extravagances by the most cruel rapacity, and perpetrating every other evil, that was advised by the beardless sycophants, whom he permitted to disgrace his presence; while he contemptuously drove away the hoary sages in whom his father had confided. He was rather a monster than a monarch. All Egypt groaned under his tyranny; and though the memory of Sesostris, so dear to the people, rendered them patient under the infamous government of his son, yet he precipitated his own destruction; and, indeed, it was impossible that a prince so unworthy of a throne, could be long in possession of it.

“ My hopes of returning to Ithaca, were now no more: I was confined in a tower upon the sea-shore near Pelusium, from whence we were to have embarked, if the death of Sesostris had not prevented us; for Metophis having, by some artifice, procured his liberty, and an admission into the favour of the young king, almost the first act of his power was to imprison me, to revenge himself of the disgrace into which I had brought

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brought him. There I passed whole days and nights in the agonies of despair. All that Teramofiris had predicted, and all that I had heard from the cavern, was remembered but as a dream. I was absorbed in reflexions upon my own misery, I stood gazing at the billows that broke against the foot of the tower; and contemplated the vessels that were agitated by the tempest, and in danger of splitting against the rocks upon which my prison was erected: but I was so far from commiserating those who were threatened with shipwreck, that I regarded them with envy: "Their misfortunes, said I to myself, and their lives, will quickly be at an end together, or they will return in safety to their country; but neither is permitted to me."

"While I was thus pining with ineffectual sorrow, I perceived a number of masts of ships at a distance, like a forest; the sea was covered with sails swelling with the wind, and the waves foamed with the lashes of innumerable oars. I heard a confused noise on every side. On the sea-coast I perceived one party of terrified Egyptians run to arms with precipitation, and another waiting quietly for the fleet which was bearing down upon them. I soon discovered that some of these vessels were of Phenicia, and others of the isle of Cyprus; for my misfortunes had acquainted me with many things concerning navigation. The Egyptians appeared to be divided among themselves; and I could easily believe,

that the folly and outrages of Bocchoris had provoked his subjects to a revolt, and kindled a civil war. I soon became a spectator of an obstinate engagement from the top of my tower.

“Those Egyptians, who had called in the assistance of these foreigners, after having favoured the descent, attacked the other party which was commanded by the king, and animated by his example. He appeared like the god of war; rivers of blood flowed around him; the wheels of his chariot were smeared with gore, and could scarce be dragged over the heaps of slain, which they crushed as they passed.

“The figure of this young monarch was graceful, and his constitution vigorous; his aspect was haughty and fierce, and his eyes betrayed a mixture of despair and rage. Like a high-spirited horse, that had never been broke, he was precipitated upon danger by his courage, and his force was not directed by wisdom: he knew not how to retrieve an error, nor to give orders with exactness; he neither foresaw his danger, nor employed his troops to the greatest advantage, though he was in the utmost need of more: not that he wanted capacity, for his understanding was equal to his bravery; but he had never been in the school of adversity, to learn instruction. His teachers had corrupted an excellent natural disposition by flattery; he was intoxicated with the consciousness of his power, and the advantages of his situation: he imagined every

every thing ought to yield to the impetuosity of his wishes, and the least appearance of opposition transported him with rage : he was then deaf to the expostulations of reason, and was deprived of the power of recollection. The fury of his pride transformed him to a brute, and left him neither the affections nor the understanding of a man. The most faithful of his servants fled, terrified, from his presence, and he was gentle only to the most abject servility. Thus his conduct, always violent, was always directly opposite to his interest, and he was detested by all good men. His valour long supported him against a multitude of his enemies, but at length the dart of a Phœnician pierced his breast ; the reins dropt from his hands, and I saw him fall from his chariot, beneath the feet of his horses. A Cyprian soldier immediately struck off his head ; and holding it up by the hair, exposed it to the confederates as a trophy of their victory.

“ No time or circumstance can ever obliterate the idea of this head : methinks I still behold it dropping blood, the eyes extinguished and closed up, the visage pale and disfigured, the mouth half open, as if it would still finish the interrupted sentence ; and the look, which even death could not efface, was haughty and threatening. Nor shall I forget, if the gods hereafter permit me to ascend a throne, so dreadful a demonstration, that a king is not worthy to

govern, nor can be happy in the exercise of his power, but in proportion as he is obedient to reason. Alas! how deplorable is the situation of that man, who, by the perversion of that power with which he is invested, as the instrument of public happiness, only diffuses misery among his subjects, and who is known to be a king only as he is a curse."

THE END OF THE SECOND BOOK.

B O O K





Youth hesitating between Truth & Falsehood

B O O K III.

A R G U M E N T.

TELEMACHUS relates, that the successor of Bocchoris, releasing all the Tyrian prisoners, he was himself sent to Tyre, on board the vessel of Narbal, who commanded the Tyrian fleet: that Narbal gave a description of Pygmalion their king, from whose avarice some danger was to be apprehended; that he afterwards instructed him in the commercial regulations among the Tyrians; and that, being on the point of embarking in a Cyprian vessel, in order to proceed, by the isle of Cyprus, to Ithaca, Pygmalion discovered he was a stranger, and ordered him to be seized: that his life was in the most imminent danger; but that he had been preserved by Astarbe, the mistress of the tyrant, that she might, in his stead, destroy a young Lydian, of whom she had been enamoured, but who rejected her for another.

CALYPSO listened with astonishment to the wisdom which Telemachus displayed; but she was much more delighted with his ingenuous confession of the errors into which he had been betrayed, by his own precipitate resolutions, and by his neglect of Mentor's counsel. She was surprized to perceive, in a youth, such strength and dignity of mind, as enabled him to condemn his own actions; and, by an examination of the failings of his life, become prudent, cautious, and deliberate. “Proceed, said she, my dear Telemachus;

Telemachus ; for I am impatient to know how you escaped from Egypt, and where you again found Mentor, whose loss you had so much regretted." Telemachus then continued his relation.

"Such of the Egyptians as had preserved their virtue and their loyalty, being greatly inferior to the rebels, were obliged to yield when they had lost their king. Another prince, whose name was Termutis, ascended the throne ; and the Phenician and Cyprian troops, after they had concluded a treaty of alliance with him, departed. By this treaty, all the Phenician prisoners were to be restored ; and I, being deemed one of the number, was set at liberty, and put on board with the rest. By this means the gloom of despair was once more dissipated, and a dawn of hope kindled in my bosom !

"Our sails were now swelled by a favourable wind, and the foaming waves were divided by our oars ; the spacious deep was covered with vessels, the mariners shouted with joy, the shores of Egypt receded, and the hills and mountains were lessened by degrees : we began to have no other prospect than of the sea and sky ; and the dazzling brightness of the sun, which then was rising, seemed to emerge from the abyss of waters ; his rays tinged with gold the summits of the mountains, which we could just perceive in the horizon ; and the deep azure with which the whole firmament was painted, were presages of a happy voyage.

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“ Though I had been dismissed as being a Phenician, yet I was not known to any of those with whom I embarked ; and Narbal, who commanded the vessel, asked me my name and country : “ Of what city of Phenicia are you ? ” said he : “ I am not a Phenician, I replied ; but I was taken at sea in a Phenician vessel, and, as a Phenician, remained captive in Egypt : under this name I long have suffered, and by this name I am, at length, delivered. ” “ Of what country are you then ? ” said Narbal. “ I am, said I, Telemachus, the son of Ulysses, king of Ithaca, in Greece : my father has acquired fame among the confederate princes who laid siege to Troy ; but the gods have not permitted him to return to his kingdom. I have fought him in many countries, and am, like him, persecuted by fortune. You behold an unfortunate youth ; though I desire no other happiness, than that of finding my father, and returning to Ithaca. ”

“ Narbal, who gazed upon me with astonishment, thought he perceived in my aspect some distinguishing marks of excellency above the rest of mankind, as though I was one of the favourites of heaven : he was, by nature, generous and sincere : he was affected with my misfortunes ; and addressed me with a confidence, which the gods doubtless inspired, for my preservation in the most imminent danger.

“ Telemachus, said he, I doubt not the truth of what you have told me : the signatures of

candour

candour and integrity which I discover in your countenance, will not suffer me to suspect you of falsehood. I am irresistibly persuaded, by a secret impulse, to believe that you are beloved by the gods whom I have always served, and that it is their pleasure I also should love you as my son: I will, therefore, give you salutary counsel; and the only reward I ask is secrecy." "Fear not," said I, "that it will be any difficulty for me to be silent; for, though I am young, I have long since learned not to reveal my own secret, much less not to betray, under any pretence, the secret of another." "How," said he, "could the habit of secrecy be acquired by a child? I should rejoice to learn by what means you have so early attained this qualification, which is the basis of a prudent conduct, and the want of which makes every other qualification useless."

"They tell me," said I, "that when Ulysses went to the siege of Troy, he took me upon his knee, threw his arms about me, and, after having kissed me with the utmost tenderness, pronounced these words, though I could not, at that time, understand their import: "O my son! may the gods ordain me to perish before I see thee again; or rather, may the fatal sisters cut thy thread of life, before it is well spun, as the reaper cuts down the tender, opening flower; may my enemies dash thee in pieces before the eyes of thy mother, and of me, if thou art one day to be corrupted, and seduced from virtue!

O, my

O, my friends! added he, I leave with you this son, whom I so tenderly love: watch over his infancy; if you have any love for me, keep him from the reach of flattery; and teach him to subdue his passions: while he is yet flexible like a young plant, keep him upright: but, above all, let nothing be forgotten, that may render him just, beneficent, sincere, and faithful in keeping a secret. He that is capable of a lie, is unworthy the name of a man; and he who cannot govern his tongue, is unworthy the dignity of a prince."

"I have repeated the very words to you, because, to me, they have been repeated so often, that they perpetually occur to my mind; and I frequently repeat them to myself. The friends of my father began very early to inculcate secrecy, by giving me frequent opportunities to practise it; and I made so rapid a progress in the art, that, while I was yet an infant, they communicated to me their apprehensions from the crowd of presumptuous rivals that addressed my mother: even at that tender age, they treated me, not as a child, but as a man, whose reason might assist them, and on whose firmness they could rely. They frequently conferred with me upon the most important subjects; and communicated the schemes which had been formed, to deliver Penelope from her suitors. I rejoiced in this confidence, which I considered as a proof of my real dignity and importance: I was, therefore, ambitious to sustain my character, and never

suffered the least intimation of what had been entrusted with me as a secret, to escape me: the suitors often engaged me in conversation, hoping that a child, who had seen or heard any circumstance of importance, would relate it without caution or design; but I had the address to answer them, without forfeiting my veracity, or divulging my secret.

“Narbal then addressed me in these terms: “You see, Telemachus, the power of the Phenicians; their innumerable fleets are formidable to the neighbouring nations. The commerce which they have extended even to the pillars of Hercules, has produced riches, which the most flourishing kingdoms cannot supply to themselves: even the great Sesostris could never have overcome them at sea; and the veterans, by whom he had conquered all the East, found it extremely difficult to vanquish them in the field. He imposed a tribute, which they have long neglected to pay; for they are too sensible of their own wealth and power, to yield patiently to the yoke of subjection: they have, therefore, thrown it off; and the war which Sesostris commenced against them, has been terminated by his death. The power of Sesostris was, indeed, rendered formidable by his wisdom; but when, without his wisdom, his power descended to his son, it was no longer to be dreaded; and the Egyptians, instead of entering Phenicia with a military force, to reduce to obedience a revolted people, have been

been compelled to call in the assistance of the Phenicians, to deliver them from the oppression of an impious tyrant: this deliverance the Phenicians have effected; and added new glory to independence, and new power to wealth.

“ But, at the very time that we deliver others, we are enslaved ourselves. O Telemachus! do not rashly put your life into the hands of Pygmalion, our king: his hands are already stained with the blood of Sichæus, the husband of Dido his sister; and Dido, meditating revenge, is fled, with the greater part of the lovers of virtue and of liberty, in a numerous fleet, from Tyre. She has, on the coasts of Africa, laid the foundations of a magnificent city, which she calls Carthage. Pygmalion, tormented with an insatiable thirst of wealth, becomes every day more wretched, and more detestable to his subjects. In Tyre it is criminal to be rich: avarice makes him jealous, suspicious, and cruel; the rich he persecutes, and the poor he dreads.

“ To be virtuous, at Tyre, is yet a greater crime, than to be wealthy: for Pygmalion supposes, that virtue cannot patiently endure a conduct that is unjust and infamous; and, as virtue is a reproach to Pygmalion, Pygmalion is an enemy to virtue: every incident alarms, disturbs, and torments him; he is terrified at his own shadow, and, day and night, sleep is a stranger to his eyes. The gods have punished him, by loading him with riches, which he does not dare to enjoy;

and the sole object of his happiness, is the source of his misery : whatever he bestows, he regrets ; dreads the loss of the wealth which he possesses, and sacrifices every comfort to the acquisition of more : he is scarce ever to be seen, but sits in the inmost recess of his palace, alone, melancholy, and dejected ; even his friends dare not approach him, for to approach him is to be suspected as an enemy. A guard, with swords drawn and pikes levelled, surrounds his dwelling with an horrid security ; he immures himself in an apartment, which consists of thirty chambers, communicating with each other, and to each of which there is an iron door with six large bolts. It is never known in which of these chambers he passes the night ; and it is said, that, the better to secure himself against assassination, he never continues in the same two nights together : he is equally insensible to the pleasures of society, and the more refined and endearing delights of friendship : if he is excited to the pursuit of pleasure, he perceives that pleasure is far from him, and rejects the offer of his breast. His eyes are hollow, eager, and piercing ; and he is continually looking round him with a restless and inquisitive suspicion. At every noise, however trivial, he listens with attention, he starts, trembles, and is alarmed ; he is pale and emaciated ; the gloom of corroding care is diffused over his countenance, and his brow is contracted into wrinkles. He seldom speaks, but he sighs perpetually ; and the remorse
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and anguish of his mind are discovered by groans, which he in vain endeavours to suppress: the delicacies of his table are tasteless and insipid; and his children, whom he has made his most dangerous enemies, are not the objects of hope, but of terror. He believes himself to be in perpetual danger; and attempts his own preservation, by shedding the blood of those whom he suspects to be his enemies; not considering that cruelty, in which alone he confides for safety, will inevitably tend to his destruction; and that some of his domestics, equally suspicious of the effects of his caprice, would gladly seize an opportunity to deliver the world from such a monster.

“As for me, I fear the gods; and will, whatever be the consequence, continue faithful to the sovereign they have set over me: I had rather he should deprive me of my life, than presume to lift my hand against his, or neglect to defend him against the attempts of another. But, O Telemachus, do not acquaint him that you are the son of Ulysses; for then he will certainly imprison you; hoping that Ulysses, when he returns to Ithaca, will pay him a large sum for your ransom.”

“When we arrived at Tyre, I followed the advice of Narbal, and was soon convinced that every thing he had related was true; though, before I thought it almost impossible for any man
to

to render himself so extremely wretched as he had represented Pygmalion.

“ I was the more surprized and affected at the appearance of his tyranny and wretchedness, as they were entirely new to me ; and I said to myself, “ This is a man, who, in the pursuit of happiness, has imagined it was to be found in unlimited power and inexhaustible wealth : wealth and power he has acquired, but the acquisition has made him miserable. Were he a shepherd, as I have lately been, he would be equally happy in the enjoyment of rural pleasures, which, as they are innocent, leave not a sting behind : he would fear neither daggers nor poison, and, loving mankind, he would be beloved by them : he would not, indeed, possess that immense treasure, which, to him who hides it, is useless as an heap of sand ; but he would rejoice in the bounty of nature, by which every real want would be supplied. He appears to act only by the dictates of his own will, but he is indeed the slave of his unruly passions : he is led away by avarice, fear, and suspicion. He appears to have dominion over others, but he is not the master even of himself ; for he is subject to as many tyrants and tormentors as he has irregular passions.”

“ Such were my reflections upon the condition of Pygmalion, without having seen him, for he was not to be seen ; and his people could only gaze, with a kind of secret terror, upon those lofty towers, surrounded night and day by his
guards,

guards, in which he had immured himself, with his treasures, as in a prison. I compared this invisible king with Sesostris, the humane, the affable, the good ; who was so easy of access, and so desirous to converse with strangers ; so attentive to all who wished to be heard, and so inquisitive after truth, which is too carefully concealed from kings. “ Sesostris, said I, feared nothing, and had nothing to fear ; he shewed himself to all his subjects as to his children : but Pygmalion fears every thing, and every thing is to be feared from him. This execrable tyrant is in perpetual danger of an untimely death, even in the centre of his inaccessible palace, and surrounded by his guards ; but the good Sesostris, when his people were gathered in crowds about him, was in perfect safety, like an indulgent father, who, in his own house, is surrounded by his children.

“ Pygmalion gave orders to send back the troops of the isle of Cyprus, who, to fulfil a treaty, had assisted his own in their expedition to Egypt ; and Narbal embraced this opportunity to set me at liberty. He caused me to pass in review among the Cyprian soldiers ; for the king always enquired into the minutest incidents with the most scrupulous suspicion. The failing of negligent and indolent princes, is the giving themselves up, with a boundless and implicit confidence, to the discretion of some crafty and designing favourite ; but the fault of Pygmalion was, to suspect the most ingenuous and faithful.

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He knew not how to distinguish the features of integrity, from the mask of dissimulation; for integrity, who disdained to approach so corrupt a prince, he had never seen; and, since the time that he ascended the throne, he had been so often defrauded and betrayed, and had so often detected every species of vice under the semblance of virtue, in the wretches who were about him, that he imagined all mankind were in disguise, that virtue had no real existence, and that all men were nearly the same. When he found one man fraudulent and corrupt, he did not give himself the trouble to displace him for another, taking it for granted that another would be as bad; and he had a worse opinion of those who had an appearance of merit, than of those who were most openly vicious, because he believed them to be equally wicked, and greater hypocrites.

“But, to return to myself: I escaped the penetrating suspicion of the king, who did not distinguish me from the Cyprian soldiers; but Narbal trembled at the apprehension of a discovery, the consequence of which would have been infallible death to him and to me: he, therefore, expressed the utmost impatience to see me embark; but I was detained at Tyre a considerable time by contrary winds.

“I took advantage of this interval, and acquainted myself with the manners of the Phenicians, a people so celebrated throughout the world. I admired the happy situation of their city,

city, built upon an island in the midst of the sea: the neighbouring coast is rendered extremely delightful by its uncommon fertility, the exquisite fruits which it produces, the number of cities and towns almost contiguous to each other, and the excellent temperature of the climate: it is sheltered by a ridge of mountains from the burning winds that pass over the southern continent, and refreshed by the northern breezes that blow from the sea: it is situated at the foot of Libanus, whose summit, piercing the clouds, almost touches the heavens, and is hoary with everlasting frost. Torrents of water, mingled with snow, rush from the craggy precipices that surround it. Beneath is seen a vast forest of cedars, which seem coeval with the earth that bears them, and almost as lofty as the sky. The declivity of the mountain below the forest, is covered with pasture, where innumerable cattle and sheep are continually feeding among a thousand rivulets of the purest water; and at the foot of the mountain below the pastures, the plain has the appearance of a garden, where spring and autumn seem to unite their influence, to produce at once both flowers and fruit. Neither the pestilential heat of the southern blast, nor the piercing cold of the northern tempest, have dared to efface the lively colours which embellish this garden.

“ Near this delightful coast, the island, on which Tyre is built, emerges from the bosom of the sea: the city seems to float upon the waters,

and to reign the sovereign of the deep. Merchants of every nation assemble there, and its inhabitants are themselves the most eminent merchants in the world. It appears, at first, not to be the city of any particular people, but to be common to all as the center of their commerce. There are two large moles, which, like two arms stretched out into the sea, embrace a spacious harbour, which is a shelter from every wind. The vessels in this harbour are so numerous, as almost to hide the element in which they float; and the masts, at a distance, represent a forest. All the citizens apply themselves to trade, and their wealth does not render them weary of that labour by which it is encreased. Every quarter abounds with the fine linen of Egypt, and cloth that has been doubly dyed with the Tyrian purple, a colour which has a lustre that time itself cannot diminish, and which they frequently improve by embroidery of gold and silver. The commerce of the Phenicians extends to the straits of Gades; they have even entered the vast ocean, which encircles the whole world. They have made long voyages up the Red Sea, and have discovered islands unknown to the rest of mankind, from whence they bring gold, perfumes, and many animals not to be found in any other country.

“ I gazed, with insatiable curiosity, upon this magnificent city, in which every thing was in motion; and where none of those idle and inquisitive persons

persons are to be found, who, in Greece, saunter about the public places in quest of news, or to observe the foreigners who come on shore in the port. The men are busied in unloading the vessels, in sending away or in selling their merchandize, in putting their warehouses in order, or in keeping an exact account of the sums due to them from foreign merchants. The women are incessantly employed in spinning wool, in drawing patterns for embroidery, or in folding up the valuable products of the looms.

“ By what means, said I to Narbal, have the Phenicians rendered themselves masters of the commerce of the world, and enriched themselves at the expence of every other country ?” “ You see the reason, answered Narbal : Tyre is more commodiously situated for commerce, than any other place ; and the invention of navigation is the peculiar glory of our country. If the accounts are to be believed that are transmitted to us from the most remote antiquity, the Tyrians rendered the waves subservient to their purpose, long before Tiphys and the Argonauts became the boast of Greece. They were the first who dared to trust themselves on a few floating planks, to the mercy of the waves and tempests, and fathomed the abysses of the ocean : they reduced the theories of Egyptian and Babylonian science to practice, regulating their course, where there was no land-mark, by the stars ; and they brought innumerable nations together which were separated

rated by the sea. The Tyrians are ingenious, persevering, and laborious; and are remarkable for temperance and frugality. The laws are executed with the most scrupulous punctuality; the people are perfectly unanimous among themselves; and, to strangers, no people are more faithful, courteous, and friendly.

“Such are the means, without seeking for any other, by which they have subjected the sea to their dominion, and included every nation in their commerce. But if jealousy and faction should break in among them; if they should be enervated by pleasure, or by indolence; if the great should regard industry and œconomy with contempt, and the manual arts should no longer be deemed honourable; if public faith should be broken with the stranger, and the laws of a free commerce should, in the least, be violated; if manufactures should be neglected, and those sums parsimoniously spared which are necessary to render every commodity perfect in its kind; that power, which is now so much the object of your admiration, would be soon at an end.”

“But tell me, said I, how is it possible to establish such a commerce at Ithaca?” “By the same means, said he, that it has been established here. Receive all strangers with cheerfulness and hospitality; let them find security, convenience, and liberty, in your ports; and be careful never to disgust them by avarice or pride. The real method to succeed in a project of gain, is

never to attempt to gain too much; and, upon proper occasions, to know how to lose. Endeavour to obtain the esteem of foreigners; rather suffer some injury, than offend them by doing justice to yourself; and, especially, do not keep them at a distance by an haughty behaviour. Let the laws of trade be plain and practicable; but do not suffer them to be violated with impunity. Always punish fraud with severity: nor let even the negligence or extravagance of a trader escape; for follies, as well as vices, effectually ruin trade, by ruining those who are concerned in it. But, above all, never restrain the freedom of commerce, to render it subservient to your own immediate gain; the pecuniary emoluments of commerce should be left wholly to those by whose labour it subsists, lest this industry, for want of a sufficient motive, should cease: there are more than equivalent advantages resulting to the prince, from the wealth which a free commerce will bring into his state: commerce is a kind of spring, which, if you divert it from its natural channel, may be lost. There are but two things which invite foreigners, profit and convenience: if you render commerce less convenient, or less lucrative, they will insensibly forsake you, and return no more; because other nations, taking advantage of your imprudence, will invite them to their ports, and an habit will soon be contracted of trading without you. It must, indeed, be confessed, that the glory, even of Tyre, has,

has, for some time, been obscured. O my dear Telemachus, hadst thou beheld it before the reign of Pygmalion; how great would have been thy astonishment! Thou seest now only the ruins of Tyre; ruins which will shortly be mingled with the dust. O! unhappy Tyre, into what hands art thou fallen; thou, to whom, as to the sovereign of the world, the sea so lately brought the tribute of every nation!

“ Both strangers and subjects are equally dreaded by Pygmalion; and, instead of opening our ports to traders of the most remote countries, according to ancient custom, without any stipulation or enquiry, he demands an exact account of the number of vessels that arrive, the countries from whence they came, the name of every person on board, the nature of their trade, the species and the value of their commodities, and the time they are to continue upon his coasts. But this is not all; for he practises all the little artifices of cunning, to draw the foreign merchants into some breach of his innumerable regulations, that, under the appearance of justice, he may confiscate their goods. He is perpetually harrassing those merchants whom he imagines to be most wealthy; and increasing, under various pretences, the incumbrances of trade, by multiplying taxes: he attempts to merchandize himself; but every one is afraid to be concerned with him. Thus, commerce languishes; foreigners, by degrees, forget the way to Tyre,
with

with which they were once so well acquainted; and if Pygmalion persists in a conduct so impolitic, our glory and our power will soon be transferred to some other nation, which is more happily governed."

"I then enquired of Narbal, by what means the Tyrians had become so formidable at sea; for I was unwilling to be ignorant of any of the arts which could contribute to the well governing of a kingdom. "The forests of Lebanon, said he, furnish sufficient timber for building ships; and we carefully preserve it for that purpose, never suffering a single tree to be applied but for the use of the public; and we have a number of artificers, who are skilful in the construction of ships." "Where, said I, could these artificers be procured?" "They are the gradual produce, said he, of our own country. When those who excel in any art, are liberally rewarded, it will soon be exercised in the greatest perfection; for persons of abilities and talents will always apply themselves to those arts, by which the greatest rewards are to be obtained. But, besides the emoluments, whoever excels in any art or science, upon which navigation depends, receives honourable treatment: a good geometrician is respected, an able astronomer yet more, and no rewards or honours are thought too great for a pilot who excels in his profession. A skilful carpenter is no despicable character, but is both rewarded and esteemed; and even those who are dexterous

dexterous at the oar, are sure of a recompence proportioned to their services. Provision, the best of its kind, is provided for them; proper care is taken of them when they are sick, and of their wives and children when they are absent. If any perish by shipwreck, their families are provided for; and those who have been in the service a certain number of years, are dismissed with honour, and enabled to pass the remainder of their days without labour or solicitude. We are, therefore, never in want of skilful mariners; for every father is ambitious to qualify his son for so advantageous a station; and boys, almost in their tenderest infancy, are taught to manage an oar, to climb the shrouds, and to despise a storm. Thus men are, without restraint, rendered subservient to the purposes of government, by an administration so regular, that it operates with the force of custom. And, indeed, by authority alone, little can be effected; forced obedience, like that of a vassal to his lord, is not sufficient; obedience must be animated by affection; and men must find their own advantage in that labour, which is necessary to effect the purposes of others."

"After this discourse, Narbal conducted me to the public store-houses, the arsenals, and all the manufactories that relate to ship-building. I enquired minutely into every article, and wrote down all the information I had received, lest some useful circumstance should afterwards be forgotten."

"But

“But Narbal, who knew the temper of Pygmalion, and had conceived an affection for me, was still impatient for my departure, fearing his being discovered by the king’s spies, who were, night and day, prying about the city; but the wind would not yet permit me to embark. While we were one day busied in attentively examining the harbour, and interrogating several merchants concerning commercial affairs, one of Pygmalion’s officers came up to Narbal, and said, “The king has been just informed, from the captain of one of the vessels which returned with you from Egypt, that you have brought hither a stranger, who passes for a native of Cyprus. It is the king’s pleasure, that this person be immediately seized and secured, and that the country to which he belongs be certainly known; and for this you are to answer with your head.” At this instant, I had left Narbal at a little distance, to examine more nearly the symmetry of a Tyrian vessel which was almost new, and which was said, from the exact proportion of its parts, to be the best sailer that had ever entered the port; and I was then stating some questions to the shipwright, under whose directions it had been built.

“Narbal answered, with the greatest consternation and terror, that the stranger was really a native of the island of Cyprus, and that he would immediately go in search of him:” but the moment the officer was out of sight, he ran to me, and acquainted me with my danger. “My ap-

prehenſions, ſaid he, were but too juſt : my dear Telemachus, our ruin is inevitable : the king, continually tormented with miſtruſt, ſuſpects that you are not a Cyprian, and has commanded me to ſecure your perſon, or my life ſhall pay for the neglect. What is to be done ? May the gods deliver us by more than human wiſdom, or we periſh ! I muſt conduct you to the king : but do you confidently affirm, that you are a Cyprian of the city of Amathus, and the ſon of a ſtatuary of Venus : I will confirm your account, by declaring that I was formerly acquainted with your father ; and, perhaps, the king, without entering into a more minute enquiry, will permit you to depart : I can think of no other expedient, by which a chance of life can be procured for us."

" To this advice of Narbal, I answered, " Let an unhappy wretch periſh, whoſe deſtruction is the decree of fate. I can die without terror ; and I am under too great an obligation to you, to involve you in my calamity : but I cannot conſent to lie. I am a Greek ; and to ſay that I am a Cyprian, is to ceaſe to be a man : the gods, who are witneſſes of my ſincerity, may, if it is their pleaſure, preſerve me by their power ; but I will not owe my preſervation to a falſehood."

" This falſehood, replied Narbal, is wholly guiltleſs ; the gods themſelves cannot be offended at it ; it will be injurious to none, and it will
preſerve

preserve the innocent: it will no otherwise deceive the king, than as it will prevent his incurring the guilt of cruelty and injustice. Your love of virtue is romantic, and your zeal for religion is carried to the extreme."

"It is sufficient, said I, that a falsehood is a falsehood; it never can become a man who speaks in the presence of the gods, and is under perpetual and unlimited obligations to truth. He who offers violence to truth, offends the immortal powers, and wounds himself. Urge me no farther, Narbal, to what is unworthy both of you and of me. If the gods regard us with pity, they want not the means for our deliverance; if they suffer us to perish, we shall die the victims of truth, and leave an example to mankind, that virtue has been preferred even to a length of years. My life has been already too long, since it has been only a series of misfortunes: it is your danger only, my dearest Narbal, that I regret. Why, alas, should your friendship for an unfortunate fugitive, be fatal to yourself!"

"This dispute continued a considerable time, but was at length interrupted by the arrival of a person, who had run so fast, that he was, at first, unable to speak: it was another of the king's officers, who had been dispatched by Astarbe. This lady had beauty that appeared to be more than human, and the attractions of wit and understanding were added to the charms of her person: her manner was sprightly, and her

address soft and insinuating: but, with all this power to please, she was, like the Syrens, cruel and malignant; and had the art to conceal the most corrupt purposes, by inscrutable artifice. She had gained an absolute ascendancy over Pygmalion, by her wit and beauty, the sweetness of her voice, and the harmony of her lyre. Pygmalion, blinded by the ardour of his passion for this woman, had abandoned Topha, his queen. He was entirely devoted to the gratification of the passions of Astarbe, who was enterprizing and ambitious. His extravagant fondness for this woman was almost as great a curse to him as his avarice. But though he was passionately enamoured of her, she regarded him with contempt and aversion: she disguised, indeed, her real sentiments; and appeared to desire life only as the means of enjoying his society, at the very moment in which the sight of him was offensive to her.

“There was then at Tyre a young Lydian, named Melachon, who was extremely beautiful, but dissolute, voluptuous, and effeminate: his principal study was to preserve the delicacy of his complexion, and to spread his flaxen hair in ringlets over his shoulders, to perfume his person, to give a graceful air to the folds of his robe, and chaunt amorous ditties to the music of his lyre. Astarbe saw him, and became enamoured to distraction; but he slighted her passion, because he was already devoted to another, and besides,

sides, he dreaded to alarm the jealousy of the king. Astarbe perceived herself neglected; and, in the rage of disappointment, resolved, that he, who rejected her love, should at least gratify her revenge. She formed a project of representing Melachon to the king, as the stranger, whom he had been informed Narbal had brought into Tyre, and after whom he had caused enquiry to be made. By her own arts of persuasion, and by bribing to secrecy all those who might have discovered it to Pygmalion, she succeeded; for, as he neither loved virtue himself, nor could discern it in others, he was surrounded by abandoned mercenaries, who never scrupled to execute his commands, however iniquitous and cruel. These wretches dreaded the authority of Astarbe; and they assisted her in imposing on the king, lest they should give offence to an imperious woman, in whom he reposed his confidence. Thus Melachon, though known to be a Lydian by the whole city, passed for the young stranger whom Narbal had brought out of Egypt, and was cast into prison.

“ But Astarbe fearing that, if Narbal should come before the king, he might discover the imposition, dispatched this officer with the utmost expedition, who delivered her commands in these words: “ Astarbe expressly forbids you to discover the stranger, whom you brought hither, to the king; she requires nothing of you but to be silent, and will herself be answerable for whatever is necessary to your justification: but let

the young foreigner, whom you brought from Egypt, embark with the Cyprians, that he may be no more seen in the city." Narbal, overjoyed that he had an opportunity of saving his own life, and mine, readily promised to fulfil the conditions; and the officer, well satisfied to have succeeded in his commission, returned to Astarbe to make his report.

"We could not but admire the divine goodness, which had so suddenly rewarded our integrity, and interposed, almost by miracle, in favour of them, that were ready to have sacrificed every thing to truth: we reflected, with detestation, upon a king, who had given himself up to avarice and sensuality. "He, who is thus suspicious of deceit, said we, deserves to be deceived; and, indeed, that which he deserves, he suffers; for as he suspects the upright of hypocrisy, he puts himself into the hands of wretches who profess the villainy that they practise, and almost every other person in the kingdom perceives the fraud by which he is overreached. Thus, while Pygmalion is made the tool of an abandoned strumpet, the gods render the falsehood of the wicked, an instrument of preservation to the virtuous; to whom it is less dreadful to perish, than to advance a falsehood.

"While we were making these reflections, we perceived the wind change: it now blew fair for the Cyprian fleet; and Narbal cried out, "The gods declare for thee, my dear Telemachus, and will compleat thy deliverance: fly from this cruel,
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this accursed land. To follow thee to the remotest regions, to follow thee in life and death, would be happiness and honour; but alas! fate has connected me with this wretched country: with my country I am born to suffer; and perhaps, in her ruins, I shall perish: but no matter, if my tongue shall be still faithful to truth, and my heart shall hold fast its integrity. As for thee, my dear Telemachus, may the gods conduct thee, and reward thee to the utmost of their bounty, by continuing to thee that virtue, which is pure, generous, and exalted, to the latest period of thy life. Mayest thou survive every danger, return in safety to Ithaca, become a consolation to Penelope, and preserve her from the presumption of her suitors. May thy eyes behold, and thy arms enfold the wife Ulysses, thy father; and may he rejoice in a son, that will add yet new honours to his name. But, in the midst of thy felicity, remember unhappy Narbal with a sigh, that shall at once express his misfortunes and thy affection."

"When he had finished these words, I threw myself upon his neck, and bedewed it with my tears, but was unable to reply; my sighs deprived me of utterance: we, therefore, embraced in silence. He then conducted me to the vessel; and while we weighed anchor, he remained upon the beach; and when the vessel was under sail, we mutually looked towards each other, till the object totally disappeared."

B O O K IV.

A R G U M E N T.

Calypso interrupts Telemachus, that he may retire to rest. Mentor reproves him, privately, for having undertaken the recital of his adventures; but, as he has begun, advises to go through. Telemachus relates, that in his passage from Tyre to Cyprus, he dreamt that he had seen Venus and Cupid, against whom Minerva protected him; that he afterwards imagined he saw Mentor, who exhorted him to fly from the isle of Cyprus; that, when he awaked, the vessel would have perished in a storm, if he had not taken the helm; the Cyprians, who were all intoxicated with wine, being incapable of conducting her: that, on his arrival at Cyprus, he saw with horror the most contagious examples of debauchery; but that Hazael, the Syrian, to whom Mentor had been sold as a slave, happening to be then at Cyprus, brought the two friends together, and took them on board his own vessel, to convey them to Crete; and that, during the voyage, he had a most magnificent view of Amphitrite, drawn in her chariot by sea-horses.

CALYPSO, who had hitherto sat motionless, listening, with inexpressible delight, to the adventures of Telemachus, now interrupted him, that he might enjoy some respite. “It is time, said she, that, after so many toils, you should withdraw to taste the sweets of repose. Here you have nothing to fear; every thing is subservient to your wishes; give a loose, therefore, to mirth, and

and enjoy the blessings of peace, with all the pleasures which the gods are preparing for you. Tomorrow, when the rosy fingers of Aurora shall unlock the golden doors of the East, and the steeds of Phœbus shall emerge from the deep, diffusing the beams of day, and chasing before them the stars of heaven, the history of thy misfortunes, my dear Telemachus, shall be resumed. Thou hast exceeded even thy father in wisdom and in courage: nor has Achilles, who triumphed over Hector, nor Theseus, who returned from hell, nor even the great Alcides, who delivered the earth from so many monsters, displayed that fortitude or virtue which thou hast done. May one deep and unbroken slumber make you insensible of the length of night; though, to me, alas! it will be wearisome and tedious. With what impatience shall I desire again to see thee; to hear thy voice; to urge thee to repeat what thou hast already said, and enquire after what I am still a stranger to. Go then, my dear Telemachus, with that friend whom the bounty of the gods has again restored; retire into the grotto where every thing has been prepared for your repose. May Morpheus shed his most benign influence upon your eye-lids, and diffuse a pleasing languor through your wearied limbs; may he cause the most delightful dreams to sport around you, fill your imagination with gay ideas, and keep far from you whatever might too soon unseal your eyes.

Calypso then conducted Telemachus into the separate grotto, which was not less rural or less agreeable than her own. On one side the lulling murmurs of a fountain invited sleep, and on another, the nymphs had prepared two beds of the softest moss, and covered them with two large skins, one with that of a lion for Telemachus, and the other with that of a bear for Mentor.

Mentor, before he permitted sleep to close his eyes, spoke thus to Telemachus: "The pleasure of relating your adventures has ensnared you; for, by displaying the dangers which you have surmounted by your courage and your ingenuity, you have captivated Calypso; and, in proportion as you have enflamed her passions, you have ensured your own captivity. Can it be supposed, that she will suffer you to depart, after having displayed such power to please? Your vanity has led you to speak without discretion. She promised to relate some stories to you, and to acquaint you with the fate of wise Ulysses; but she has found means to say much without giving you any information, and to draw from you whatever she desired to know. Such are the arts of the flatterer and the wanton! When, O Telemachus! will you be wise enough to speak without the impulse of vanity; and be enabled to suppress incidents in your own favour, when it is not fit they should be related? Others, indeed, admire the wisdom, which you possess at an age, in which the want of it is no disgrace; but I can
forgive

forgive you nothing : your heart is known only to me ; and I love you well enough to tell you of your faults. Alas ! how much do you fall short of your father in wisdom and discretion !”

“ Could I then, replied Telemachus, have refused a recital of my misfortunes to Calypso ?”

“ No, replied Mentor ; it was proper you should recite them, but you should have gratified her curiosity, only by mentioning such circumstances as might have raised her compassion : you might have told her, that, after having long wandered from place to place, you was first a captive in Sicily, and then a slave in Egypt. This would have been a sufficient account ; and all that you have said more, served only to give more activity to that poison, which now rages at her heart : may the gods avert its seizing upon yours !”

“ But what is to be done ?” resumed Telemachus. “ Now, replied Mentor, you cannot suppress the sequel of your story : Calypso knows too much, to be deceived in that, which she is yet to learn ; and, to attempt it, would be only to displease her. Proceed, therefore, to-morrow, in your account of all that the gods have done for you ; and learn hereafter to speak with more modesty of such actions of your own, as may be thought to merit praise.” This salutary advice was received by Telemachus with the same friendship, with which it was given by Mentor ; and they immediately lay down to rest.

No sooner had the first rays of Phœbus glanced upon the mountains, than Mentor heard the voice of Calypso calling to her nymphs in the neighbouring wood, and awakened Telemachus. "It is time, said he, to vanquish the power of sleep. Come, let us now return to Calypso, but be upon your guard against her alluring language; open not your heart to receive the delicious poison of her praise. Yesterday, she exalted you above the wise Ulysses your father, and the invincible Achilles; above Theseus, who filled the earth with his fame; and Hercules, who became immortal. Were you truly sensible of the excess of such adulation, or did you believe her praises to be just? Calypso herself laughs in secret at so romantic a falsehood, which she would never have uttered, but she believed you to be so vain, as to be gratified by the grossest flattery, and so weak as to be imposed upon by the most extravagant improbability."

They now directed their steps towards the place where they were expected by the goddess. When she perceived them, she forced a smile; and attempted to conceal, under the appearance of joy, the dread and anxiety which agitated her bosom; for she foresaw, that, under the direction of Mentor, Telemachus, like Ulysses, would elude her snares. "Come, said she, my dear Telemachus, and hasten to satisfy the impatience of my curiosity. All the night have I dreamt of your departure from Phenicia, to seek new adventures
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in the isle of Cyprus: let us not, therefore, lose another moment, but acquaint us with the particulars of that voyage." They then seated themselves upon grass, intermingled with violets, under the shadow of a lofty grove.

Calypso could not forbear incessantly casting the most tender and amorous glances on Telemachus; nor perceive, without indignation, that every motion of her eye was remarked by Mentor. All her nymphs silently ranged themselves in a semi-circle, and leaned forward with the utmost eagerness of attention. The eyes of the whole assembly were immovably fixed upon Telemachus; who looking downward, and blushing with the most graceful modesty, thus continued his narrative.

"Our sails had not been long filled with the gentle breath of a favouring wind, before the coast of Phenicia disappeared. As I was now among Cyprians, of whose manners I was totally ignorant, I determined to remain silent, the better to remark what passed, and to recommend myself to my companions by the most scrupulous decorum. But, during my silence, a deep sleep stole insensibly upon me; the exercise of all my faculties was suspended; I sunk into the most luxurious tranquillity, and my heart was intoxicated with delight. On a sudden, I thought I saw Venus in her chariot, drawn by two doves, and darting through the clouds: she appeared in all that radiance of beauty, that gaiety of youth,
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that smiling softness, and irresistible grace, which Jupiter himself could scarce stedfastly behold, when she first issued from the foam of the sea. I thought she descended with astonishing rapidity, and in a moment reached the spot on which I stood. She then, with a smile, laid her hand upon my shoulder, and calling me by my name, pronounced these words: "Young Greek, thou art now about to enter into my dominions: thou shalt presently arrive at that happy island, where every pleasure springs up under my steps; there thou shalt burn incense upon my altars, and I will lavish upon thee inexhaustible delight. Open thy heart, therefore, to admit the most pleasing expectations; and reject not the happiness, which the most powerful of all the deities is now willing to bestow."

"At the same time, I perceived the boy Cupid, fluttering on his little wings, and hovering round his mother. The lovely softness and laughing simplicity of infancy, appeared in his countenance; but, in his eyes, which sparkled with a piercing brightness, there was something that impressed a dread. He looked at me, indeed, with a smile, but it was the malignant smile of derision and cruelty. He drew from his golden quiver the keenest of all his arrows, and, having bent his bow, the shaft was just parting from the string, when Minerva suddenly appeared, and defended me with her immortal ægis. In her countenance there was not that exquisite softness, that amorous

languor, which I had remarked in Venus: the beauty of Minerva was, on the contrary, simple, modest, and unaffected; all was easy and natural, yet spirited, striking, and majestic. The shaft of Cupid, too weak to penetrate the shield that intercepted it, fell to the ground; and the god, touched with shame and indignation, to see his aim defeated, withdrew his bow, and betrayed his disappointment by a sigh. "Away! said Minerva, away! presumptuous boy; thou hast power only over the base, who prefer the sordid pleasures of sensuality to the sublime enjoyments of wisdom, virtue, and honour." At these words, Love blushed with anger, and flew away without reply; and Venus again ascended to Olympus. I saw, for a considerable space, her chariot and her doves in a cloud of azure intermingled with gold; but at length they were not to be distinguished; and, when I turned my eyes towards the earth, Minerva also had disappeared.

"I then fancied myself transported to a delightful garden, which answered to the descriptions that I had heard of Elysium. Here I discovered Mentor, who accosted me in these words: "Fly from this fatal country, this contagious island, where sensual pleasures only are pursued; the most intrepid virtue has cause to tremble here, and safety can be obtained only by flight!" As soon as I beheld Mentor, I attempted to throw my arms about him in an extacy of joy; but I strove in vain to lift my feet from the ground,
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my knees failed under me, and my arms, endeavouring to embrace him, were eluded by an empty shade. The effort waked me; and I perceived that this mysterious dream was a divine admonition. A more animated resolution against pleasure, and a greater diffidence of my own virtue, concurred to make me detest the effeminate and voluptuous manners of the Cyprians: but I was most affected by the apprehension, that Mentor was dead; and that having passed the waters of the Styx, he was fixed for ever in the blissful mansions of the just.

“ I mused upon this imaginary loss, till I discharged a torrent of tears. The mariners observing me, asked me why I wept: tears, replied I, are but the natural companions of an unhappy fugitive, who despairs of ever returning to his native country. In the mean time, however, all the Cyprians on board, gave themselves up to the most extravagant merriment: the rowers, enemies to labour, fell asleep upon their oars; the pilot, who had quitted the helm, and crowned himself with flowers, held in his hand an enormous bowl, which he had almost emptied of wine; and, with the rest of the crew, who were intoxicated with Bacchanalian phrenzy, roared out such detestable songs to the praise of Venus and Cupid, as no man, who has a reverence for virtue, can hear without horror.

“ While they were thus thoughtless of danger, a sudden tempest began to trouble the ocean,
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and obscure the sky. The unfettered winds were heard bellowing among the sails; and the black waves dashed against the sides of the ship, which groaned under the strokes. We now floated on the ridge of a stupendous mountain, which the next moment seemed to retire from under us, and leave us buried in the abyss. We perceived also some rocks near us, and heard the billows break against them with a tremendous noise. I then knew by experience what I had often heard Mentor say, that the effeminate and voluptuous are never brave: for the Cyprians, whose jollity had been so extravagant and tumultuous, now wept like women. Nothing was heard but the screams of terror, and the wailings of distress: some lamented the loss of pleasures that were never to return; and some made fruitless vows of sacrifice to the gods, if they reached their port in safety; but not one of them had presence of mind, either to undertake or direct the navigation of the vessel. I thought it my duty to preserve the lives of my associates, by preserving my own: I, therefore, took the helm into my own hand, the pilot being so intoxicated as to be insensible of the danger of the vessel. I encouraged the affrighted mariners, and I ordered the sails to be taken in. The men plied their oars with vigour, and we soon found ourselves clear of the rocks, among which we had beheld all the horrors of approaching death.

“ This event had the appearance of a dream to the mariners, who were indebted to me for the preservation of their lives ; and they viewed me with astonishment. We arrived at the isle of Cyprus in that month of the Spring which is consecrated to Venus ; a season, which the Cyprians believe to be under the influence of this goddess, because it appears to animate all nature, and pleasure seems to spring up spontaneously with the flowers of the field.

“ I perceived, on my arrival, a certain softness in the air, which, though it rendered the body indolent and inactive, inspired a disposition to gaiety and wantonness ; and the inhabitants were so averse to labour, that the country, though extremely fertile and pleasant, was almost wholly uncultivated. Crowds of women, loosely dressed, were seen on every side, singing the praises of the Cyprian goddess, and going to dedicate themselves to the service of her temple. Beauty and pleasure sparkled in their countenances, but their beauty was tainted by affectation ; there appeared nothing of that modest simplicity, from which female charms principally derive their power. The dissolute air, the studied look, the fantastic dress, and the lascivious gait, the expressive glances that seemed to wander in search after those of the men, the visible emulation who should kindle the most ardent passion, and whatever else I discovered in these women, moved

only my contempt and aversion ; and, by their endeavours to please, I was disgusted.

“ I was conducted to a temple of the goddess, of which there are several in the island ; for she is particularly worshipped at Cythera, Idalia, and Paphos. It was to Cythera that I was conducted : the structure, which is all of marble, is a compleat peristyle ; the columns are so large and lofty, that its appearance is extremely majestic : on each front, over the architrave and frieze, are large pediments, on which the most remarkable adventures of the goddess are represented in bass-relief. There is a perpetual crowd of people with offerings at the gate, but within the limits of the consecrated ground no victim is ever slain ; the fat of bulls and heifers is never burnt as at other temples, nor are the rites of pleasure prophaned with their blood : the beasts that are here offered, are only presented before the altar ; nor are any offerings accepted, but those that are young, white, and without blemish or imperfection ; they are dressed with purple ribbands embroidered with gold, and their horns are gilt, and decorated with fragrant flowers. When they have been offered at the altar, they are led to a proper place at a considerable distance, where they are slain to make a banquet for the priests of that goddess.

“ Perfumed liquors are also offered, and wines surpassing the rich flavour of Nectar. The habit of the priests is a long white robe, fringed with gold at

the bottom, and bound round them with a golden girdle: the most excellent aromatics of the East burn night and day upon the altars, and the smoke rises in a cloud of fragrance to the skies. All the columns of the temple are adorned with pendent festoons; the sacrificial vessels are of gold; and a consecrated grove of odoriferous myrtle surrounds the whole building. None are permitted to present the victims to the priest, or to kindle the hallowed fire, but boys and girls of consummate beauty. But this temple, however magnificent, was dishonoured by the dissolute manners of the votaries.

“What I saw in this place shocked me exceedingly; but, by insensible degrees, it became familiar. I was no longer alarmed at the appearance of vice; the manners of the company had inspired me with a kind of inclination to licentiousness; my innocence was universally derided, and my modesty and reserve became the sport of impudence and buffoonery: every art was practised to excite my passions, to ensnare me by temptation, and to kindle the love of pleasure in my breast. I became, every day, less capable of resistance; the influence of a virtuous education was surmounted; my resolutions vanished; I was no longer able to struggle against evils that pressed upon me on every side; and I came at length to be ashamed of virtue. I resembled a man, who attempts to swim a deep and rapid river; his first efforts are vigorous, and he makes way

way against the torrent; but, if the shores are steep, and he cannot rest himself upon the bank, he grows weary by degrees; his strength is exhausted, his limbs become stiff with fatigue, and he is carried away by the violence of the flood. Thus my eyes began to grow dim to the deformity of vice, and my heart shrunk from the toil of virtue; I could no longer call in the powers of reason, or the remembrance of the virtues of my father; the dream, in which I thought I had seen Mentor in the fields of Elysium, repressed the last feeble effort of my virtue. A pleasing languor stole insensibly upon me, and I felt the insinuating poison glide from vein to vein, and penetrate even to the marrow of my bones, with a secret satisfaction; yet, at intervals, I deplored my captivity with sighs and tears; sometimes I pined with regret, and sometimes I raved with indignation. "How wretched a period of life, said I, is youth! Wherefore did the gods, who cruelly sport with the calamities of men, ordain them to pass through that state, which is divided between the sports of folly and the agonies of desire? Why is not my head already adorned with silver hairs, and why do not my steps falter on the brink of the grave? Why am I not already like Laertes, whose son is my father? Death itself would be more grateful to me than the shameful weakness to which I am now reduced!"

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“ These exclamations had no sooner escaped me, than my anguish would abate ; and my conscience, lulled again by the opiates of sensuality, would again cease to be susceptible of shame ; till, roused again to sensibility, I was stung with yet keener remorse. In this state of perplexity, I frequently wandered about in the consecrated grove, like a hart that has been wounded by the hunters ; the wounded hart flies through the vast forest in a moment, to assuage his pain, but still he carries the tormenting shaft in his side, and wherever he goes, he bears along the murdering shaft. Thus I ran in vain to escape from myself ; for the anguish of my breast could not be alleviated by changing place.

“ At some distance before me, in the most gloomy part of the grove, I thought I discovered Mentor ; but, upon a nearer approach, his countenance appeared so pale, and expressed such a mixture of grief and austerity, that I felt no joy in his presence. “ Is it then thee, said I, my dearest friend, my only hope ! is it indeed thyself, or do I thus gaze upon a fleeting illusion ? Is it Mentor ? or is it the shade of Mentor, still touched with my misfortunes ? Art not thou numbered among the happy spirits, who rejoice in the fruition of their own virtue ; to which the gods have given the pure and everlasting pleasures of Elysium ? Say, Mentor, dost thou yet live ? am I again happy in thy counsel, or art thou only the shadow of my friend ?” As I pronounced

nounced these words, I ran towards him breathless and transported : he calmly waited for me, without advancing a single step : but the gods only can testify what joy I experienced when he filled my grasp. “ No, it is not an empty shade ; I hold him fast ; I embrace my dear Mentor ! ” Thus I expressed the tumult of my mind ; till bursting into tears, I hung about his neck without power to speak. He continued to look steadfastly at me with a mixture of grief, tenderness, and compassion.

“ As soon as I was able to speak, “ Alas, said I, whence art thou come ! To what dangers have I been exposed in thy absence ! and even now, what should I have done without thee ! ” Mentor, without answering my questions, cried out, in a voice that shook me with terror, “ Fly ! delay not a moment to fly ; the very fruits of this soil are poison ; the air is pestilential, the inhabitants themselves are contagious, and speak only to communicate the most deadly venom. Shameful and infamous sensuality, the most terrible of all the evils that issued from the box of Pandora, corrupts every heart, and eradicates every virtue. Fly ! wherefore dost thou delay ? Fly ! cast not a look behind thee ; and efface even the least resemblance of this accursed island.”

“ While he was speaking, I perceived, as it were, a thick cloud vanish from before me, and my eyes were once more illuminated with the purest rays of light. A peaceful, yet vigorous joy,

joy, rekindled in my breast. The delight which I now experienced was very different from the dissolute and tumultuous pleasures of desire: one is the joy of frenzy and confusion, a perpetual transition from outrageous passion to the keenest remorse; the other is an exultation from reason, which participates of divine beatitude, always pure and inexhaustible: the farther we engage in it, the more amiable it is; and ravishes, without distracting the soul: it filled all my breast, and overflowed in tears; nor is there on earth any higher enjoyment, than thus to weep. "Happy, said I, are those, by whom virtue vouchsafes to be seen in all the lustre of her beauty! Can we see virtue, without loving her? Can we love her, without being happy?"

"I must leave you, said Mentor; I am not permitted a longer stay." "Whither dost thou go then? said I, to what uninhabitable desert will I not follow thee! Think not to depart without me; rather let me expire at thy feet!" In saying these words, I caught hold of him, and held him with all my force. "Vain are thy attempts to detain me, said he: I was sold, by the cruel Metophs, to the Arabs or Ethiopians; who, being on a trading journey to Damascus in Syria, determined to part with me, imagining they could sell me for a large sum to one Hazael, who was seeking after a Grecian slave, to acquaint him with the manners of the country, and instruct him in the sciences: I was purchased, as
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was expected, by Hazael at a very high price. What I had taught him of the Grecian policy, inclined him to go to the island of Crete, to study the laws of Minos; the voyage was immediately undertaken; but we were driven, by contrary winds, to the island of Cyprus, and, as he is waiting for a favourable gale, he has taken this opportunity to make his offering at the temple: I see him now coming out; a favourable wind already fills our sails, and calls us on board. Farewel, my dear Telemachus! A slave, who fears the gods, will faithfully attend his master: the gods have made me the property of another; and they know, that, if I had any property in myself, I would transfer it to you. Farewel! remember the atchievements of Ulysses, and the tears of Penelope; and forget not that the gods are just. O ye immortal powers, who are the protectors of innocence, in what a country am I compelled to leave Telemachus!"

"No, said I, my dear Mentor, here it shall not be in thy power to leave me; for I will rather perish, than suffer thee to depart without me. But has the Syrian master no compassion? has he sucked a tygres in his infancy? will he tear thee, by violence, from my arms? He must either kill me, or suffer me to follow thee. Thou hast thyself exhorted me to fly: why, then, am I forbidden to fly with thee? I will speak to Hazael; perhaps, he may regard my youth and my distress with pity. He, who is so enamoured of

wisdom as to seek her in distant countries, cannot surely have a savage or an insensible heart. I will throw myself at his feet; I will embrace his knees; and will not suffer him to depart, till he has permitted me to follow thee. My dear Mentor, I will accept slavery with thee! I will offer myself a slave to Hazael, and if he rejects me, my lot is thrown, and I will seek reception, where only I can find it, in the grave.

“ At this instant, Mentor was called by Hazael, before whom I immediately fell prostrate on the ground. He was astonished to see a stranger in that posture, and asked what I would request: “ I request my life, said I; for, if I am not permitted to follow Mentor, who is your servant, I cannot live. The son of the great Ulysses is before thee, who surpassed in wisdom all the Grecian princes, by whom Troy, a city famous throughout all Asia, was overturned: but think not that I boast the dignity of my birth, to exact a tribute to my vanity; but only to strengthen the claim of misfortune to thy pity. I have wandered, from place to place in search of my father, with this person, who has been to me another father; but fortune, to complete my calamity, has taken him from me, and made him thy slave; let me, therefore, be thy slave also. If thou art, indeed, a lover of justice, and art going to Crete to acquaint thyself with the laws of the good king Minos, thou wilt not resist the importunity of my distress. Thou seest the son of a mighty monarch,

narch, reduced to sue for slavery, as his only resource: there was a time, when, in Sicily, I preferred death to servitude; but the evils which I there suffered, were but the first essays of the rage of fortune: I now tremble at the apprehension of not being admitted into that state, which then I would have died to shun. May the gods have pity on my misfortunes! and may Hazael remember Minos, whose wisdom he admires, and who will, in the realms of Pluto, pass judgment upon us both."

"Hazael looked upon me with an humane and gentle aspect; and, giving me his hand, raised me from the ground: "I am no stranger, said he, to the wisdom and virtue of Ulysses; Mentor has often told me, what glory he acquired among the Greeks; and fame has spread his name to all the nations of the East. Follow me, thou son of Ulysses! I will be thy father, till thou findest him from whom thou hast derived thy being. If I had no sense of the glory of Ulysses, or of his or thy misfortunes, the friendship which I bear to Mentor, would alone induce me to take you under my protection: it is true, I purchased him as a slave, but he is now mine by a nobler connection; for the money that he cost me, procured me the dearest and most valuable of all my friends. In him, I have found that wisdom which I sought; and to him, I owe all the love of virtue that I have acquired: this moment, therefore, I restore his freedom, and continue thine;

I renounce your service, and require only your friendship."

"In a moment I passed from the most piercing anguish to unutterable joy. I perceived myself delivered from the most imminent danger; I drew near to my native country; I was favoured with assistance that might enable me to reach it; I had the consolation of being near a person, whose love for me had no foundation but the love of virtue. In a word, whatever could contribute to my felicity, was comprehended in my meeting with Mentor to part no more.

"Hazael proceeded immediately to the port, followed by Mentor and myself, and we all embarked together: the tranquil waves were divided by our oars; gentle zephyrs, which sported in our sails, seemed as it were to animate our vessel, and impel it forward with an easy motion: Cyprus quickly disappeared; and Hazael, impatient to know my sentiments, asked my opinion of the manners of that island. I ingenuously related the dangers to which my youth had been exposed, and the conflict which had agitated my bosom: he was touched at my detestation of vice, and cried out, "Oh! Venus, I acknowledge thy power and that of thy son; I have burnt incense upon thy altars; but forgive me, if I abhor that infamous effeminacy, which prevails in thy dominions, and the brutal indecencies which is practised at thy feasts."

"He

“ He then discoursed with Mentor, of that First Power, which formed the heavens and the earth; of that Infinite and immutable Intelligence, which though it communicates itself to all, is not divided; the Supreme and Universal Truth, which illuminates the mind, as the sun enlightens the body. “ He, who has never perceived this immaculate emanation of Divinity, said Hazael, is as much involved in darkness as those who are born without sight; he passes through life in obscurity, like that which involves those regions, where the night is protracted to half the year; he has an opinion of his own wisdom, but is indeed a fool; he imagines that his eye comprehends every object, yet he lives and dies without seeing any thing; or, at most, he perceives only some fleeting illusions, which have nothing in them of reality; such is the state of every man who is captivated by the pleasures of sense, and allured by the phantoms of imagination! Indeed there are none who deserve the appellation of men, but those who venerate and obey the dictates of eternal reason. It is by this reason that we are inspired, when our thoughts are good; and by this we are reprov'd, when they are evil; from this we derive intelligence and life: it is like an ocean, of which the minds of men are but small streams, that are quickly reabsorbed in the abyss from which they flowed.

Though I did not perfectly comprehend this discourse, yet I perceived something in it that was elevated

elevated and sublime ; and my heart caught fire at the beams of truth, which glanced within the compass of my understanding. They proceeded to talk of the origin of the gods, of heroes, poets, the golden age, and the universal deluge ; of the most antient histories of mankind ; of the river of oblivion, in which the souls of the dead are plunged ; the eternal punishment inflicted upon the wicked in the gloomy gulph of Tartarus ; and of that happy tranquility enjoyed in the fields of Elysium, by the spirits of the just, without a single apprehension of a period to their bliss.

“ While Hazael and Mentor were conversing on these topics, we perceived several dolphins approaching, whose scales resembled azure and gold, and whose sport swelled the sea into waves, and covered it with foam : these were followed by tritons, who, with their spiral shells, imitated the music of the trumpet ; they surrounded the chariot of Amphitrite, drawn by sea horses whiter than snow, which cutting through the briny waves, left behind them long furrows in the deep ; fire sparkled in their eyes, and from their nostrils issued clouds of smoke : the chariot of the goddess was a shell of a surprising figure, whiter and more bright than ivory ; the wheels were of burnished gold, and seemed almost to fly over the level surface of the water : a train of nymphs, crowned with flowers, swam in a croud after the chariot, and their hair flowed loosely behind

behind them, and wantoned in the breeze. The goddess held, in one hand, a golden sceptre, to awe the waves to obedience; and, with the other, she held the little god Palemon, her son, whom she suckled upon her lap: such serenity and majestic sweetness were expressed in her countenance, that the turbulent winds and gloomy tempests dispersed at her appearance. The tritons conducted the horses with golden reins; and a large purple sail, which waved in the air, was but half distended by a multitude of little zephyrs, who laboured to swell it with their breath. In the mid air appeared Æolus, busy, restless, and vehement; his wrinkled and morose countenance, his hoarse and menacing voice, his shaggy brows, and the sullen austerity that gleamed in his eyes, imposed silence on the rebellious North, and repelled the clouds. Enormous whales, and all the monsters of the deep, that caused the briny sea to ebb and flow with their nostrils, forsook their secret recesses, and came in haste to gaze upon the goddess."

THE END OF THE FOURTH BOOK.

B O O K V.

A R G U M E N T.

Telemachus relates, that on his arrival at Crete, he was informed that Idomeneus, the king of that island, had, for the accomplishment of a rash vow, sacrificed his only son; that the Cretans, to revenge the murder of the son, had driven the father out of the country; and that after long suspense, they were then assembled to elect a new sovereign: Telemachus adds, that he was admitted into the assembly, that he obtained the prize in various exercises, that he solved the questions recorded by Minos in his book of institutes; and that the sages, who were judges of the contest, and all the people, having experienced his wisdom, would have made him king.

“**A**FTER admiring this magnificent scene, we began to discover the mountains of Crete; though we could yet with difficulty distinguish them from the clouds of heaven and the waves of the sea: we soon, however, discerned the summit of mount Ida, towering above the neighbouring mountains, as the spreading antlers of a stag are distinguished above the tender fawns that follow him. By degrees, we discovered more distinctly the coast of the island, which had the appearance of an amphitheatre: as, in Cyprus the soil was wild and uncultivated; in Crete, it was fertilized and enriched, by the labour of its inhabitants, with every kind of fruit.

“ We

“ We perceived innumerable and well-built villages, towns little inferior to cities, and cities in the highest degree magnificent: there was not a field, on which the diligent husbandman had not impressed the characters of diligence and labour; the plough was every where to be traced; brambles or weeds, which are an useless incumbrance to the earth, are unknown in this island.

“ We remarked, with pleasure, the deep valleys, in which numerous herds of cattle were grazing among many rivulets that enriched the soil; the fleecy sheep that were feeding on the declivity of the hills, the spacious plains, laden with the yellow harvest from the lap of Ceres, and the mountains adorned with the lively verdure of the vine, with clusters of grapes already tinged with blue, and promised the blessing of Bacchus, wine, which lulls anxiety to peace.

“ Mentor told us, that he had before been in Crete, and communicated to us the observations he had then made: “ This island, said he, so much admired by all foreigners, and so famous for its hundred cities, produces all the necessaries of life in great plenty for its innumerable inhabitants: for the earth is always bountiful to those who cultivate it, and its fertile bosom is inexhaustible: the greater the number of inhabitants in any country, if they are industrious, the greater plenty they enjoy: nor have they any cause to be jealous of each other; the earth, that beneficent parent, multiplies her gifts, in proportion

to the number of her children, who merit her bounty by their labour. The ambition, and the avarice of mankind, are the only sources of their unhappiness; every one wishes to possess the portion of all, and becomes wretched by the desire of superfluities: if men would be content with the simplicity of nature, and wish only to satisfy their real wants, plenty, chearfulness, concord, and tranquility, would be universally diffused.

“ A knowledge of these important truths, was the glory of Minos, the wisest and the best of kings: all the wonders of this island, are the effects of his laws; the education which he prescribed for children, renders the body healthy and robust, and forms an early habit of frugality and labour. Every species of voluptuousness will proportionably debilitate both the body and the mind; and no pleasure is proposed as the object of desire, but that of becoming invincible by virtue, and distinguished by superior glory: courage consists in the contempt of superfluous wealth and shameful pleasure; and it is only in battle that it consists in the contempt of death. Three vices are punished in Crete, which, in every other country, are suffered with impunity, ingratitude, hypocrisy, and avarice.

“ They require no coercive laws against luxury and ostentation; for, at Crete, luxury and ostentation are not known. Every man labours, and no man thinks of amassing riches; labour is thought to be sufficiently recompenced by a life
of

of quiet and regularity, in which all, that the wants of nature have made necessary, is enjoyed in plenty and in peace. No splendid palace nor costly furniture, no magnificent apparel or epicurean festivity is permitted: the garments are, indeed, made of the finest wool, and dyed of the most beautiful colour; but they are plain, and without embroidery. Their repasts are extremely temperate, and they drink but little wine. Excellent bread, such fruits as the season produces, and milk, are the chief of their diet; if they ever taste animal food, it is in a small quantity, plainly dressed, and of the coarsest kind; for they always reserve the finest cattle for labour, that agriculture may flourish. The houses are neat, convenient and agreeable, but without ornament: they are not ignorant of architecture, in its utmost elegance and magnificence; but the practice of this art is reserved for the temples of the gods, and it is thought presumptuous for mortals to raise edifices for themselves, like those of the immortal powers. The riches of the Cretans consist in health, vigour, and courage, peace and union among families, public freedom, plenty of all necessary things, and contempt of superfluities; an habit of industry, a detestation of idleness, an emulation in virtue, submission to the laws, and a reverence of the gods."

"I enquired, in what consisted the authority of the sovereign? and Mentor answered, "The

authority of the king is absolute over the subject; but the authority of the law is absolute over him; his power to do good is unlimited, but he is restrained from doing evil. The laws have put the people into his hands as the most valuable deposit, upon condition that he shall be a father to his subjects; for it is the intent of the law, that the wisdom and equity of one man shall be the happiness of many, and not that the wretchedness and slavery of many should gratify the pride and luxury of one. The king ought to possess nothing more than the subject, but in proportion as more is necessary to alleviate the fatigue of his station, and impress upon the minds of the people a veneration for the person whose duty it is to support the laws. In every other respect, the king should be more moderate, as well in ease as in pleasure, and should be more exempt from ostentation and pride, than any other man: he ought not to be distinguished by the greatness of his wealth, or the variety of his enjoyments, but by more wisdom, superior virtue, and more exalted glory than the rest of mankind: abroad he ought to be the defender of his country, by commanding her armies; and at home, the sovereign umpire of his people, distributing justice among them, improving their morals, and increasing their felicity. It is not for himself that the gods have made him king; he is exalted, only that he might be the servant of the public; to the public he owes all his time, his
care,

care, and his affection; for he is worthy of royalty, only in proportion as he sacrifices private enjoyments to the public good. Minos directed, that his children should not succeed to his throne, but upon condition that they should govern by these maxims; for he had even a greater tenderness for his people than his family; and to this wise institution, Crete owes its happiness and power. Thus did Minos, by his moderation, eclipse the glory of mighty conquerors, who sacrificed nations to their own vanity, and imagined they were great. In a word, the justice of Minos has placed him on an awful tribunal in the realms of Pluto, where he distributes everlasting rewards and punishments as the supreme judge of the dead.

“ While Mentor entertained us with this discourse, we arrived at the island; we saw the celebrated labyrinth which had been built by the ingenious Dædalus, in imitation of that of much larger extent which we had seen in Egypt. While we were contemplating this curious edifice, we perceived all the coast covered with people, who gathered in a crowd at a place not far distant from the sea; we enquired the cause of this commotion, and our curiosity was immediately gratified by a Cretan, named Nausicrates, who gave us the following account.

“ Idomeneus, said he, the son of Deucalion, and grandson of Minos, accompanied the other
princes

princes of Greece, in their expedition against Troy; after the destruction of that city, he set sail for Crete: but they were overtaken by so furious a storm, that the pilot and all the expert seamen on board the vessel, believed the shipwreck to be inevitable. Death was present to every imagination; every one thought he saw the abyss open to swallow him; and every one deplored the misfortune, which did not leave him the mournful hope of that imperfect repose, to which the spirits of the departed are admitted beyond the waters of the Styx, after funeral rites have been paid to the body. Idomeneus, lifting up his hands and his eyes to heaven, and invoking the sovereign of the seas, “O mighty Deity, cried he, thou hast dominion over the deep, vouchsafe to hearken to an unfortunate suppliant! If thou wilt protect me from the fury of the waves, and restore me in safety to my country, I will sacrifice to thee the first living object that I see at my return!”

“In the mean time his son, impatient to see his father, hastened to meet him with all the ardour of filial affection, and pleased himself with the thought of receiving the first embrace. Unhappy youth! he knew not that he was rushing upon destruction. Idomeneus, escaping the tempest, arrived at the desired port, and returned thanks to Neptune for attending to his vow; but he soon perceived the fatal effects it would produce: a certain presage of misfortune made him
repent

repent his indiscretion with the utmost anguish of mind; he dreaded his arrival among his people, and thought of meeting those who were dearest to him, with horror: but Nemesis, a cruel and inexorable goddess, ever vigilant to punish mankind, and who rejoices to humble mortals, and especially presumptuous kings, urged him forward with a fatal and invisible hand. He arrived; but he had scarce ventured to lift up his eyes, when he beheld his son: seized with horror, he started back, pale and trembling; he turned his eyes on every side, to find another victim, to whom he was less tenderly allied, but it was too late: in the mean time his son sprung to him, and threw his arms about his neck; but perceived, with astonishment, that, instead of returning his caresses, he stood motionless, and at length burst into a flood of tears.

“O my father, said he, whence this affliction? After so long an absence, art thou grieved to return to thy people, and restore happiness to thy son? In what, alas! have I offended? thy eyes are still turned from me, as if they dreaded to behold me.”—The father, overwhelmed with grief, was unable to reply; but, after some sighs had burst away, he cried out, “O! Neptune, what a promise have I made thee? At what a price hast thou preserved me, from shipwreck! O leave me again to the billows and the rocks; let me be dashed to pieces and end my wretched life; but preserve my son! Cruel unrelenting God!

God! accept my blood, as a recompence for his." In saying these words, he snatched out his sword, and attempted to plunge it in his own bosom; but those who were near him, held back his hand; and Sophronimus, an interpreter of the will of the gods, assured him, that he might satisfy Neptune without the death of his son: "Your vow, said he, was rash and barbarous; the gods are not honoured, but offended by cruelty; do not, therefore, violate the laws of nature, to accomplish that vow which it was criminal to make. Provide an hundred bulls, whiter than snow; decorate the altar of Neptune with flowers; let these victims be thy offering, and let a cloud of grateful incense ascend in honour of the god."

"Idomeneus, hanging down his head, heard this address without reply: his eyes sparkled with fury, his visage became ghastly, his colour changed every moment, and every member shook with the agony of his mind. His son, touched with his distress, addressed him thus, "My father, said he, am I not here? delay not to appease the god to whom thou hast vowed, nor bring down his vengeance upon thy head: if thy life can be redeemed with mine, I will die content: strike then, O! my father, and fear not that I should shrink at death, and discover a weakness unworthy of thy son."

"At this moment Idomeneus, starting from his posture, as if roused by the scourge of the infernal

infernal furies, surprized the vigilance of those who were about him, and plunged his sword in the bosom of his son: he drew it hastily back, and, while it was yet warm, made an effort to sheath it in his own breast; but in this he was again prevented. The youth, who immediately fell, lay weltering in his blood; his eyes were obscured with the shades of death, he attempted to open them, but, being unable to endure the light, they were immediately closed in everlasting darkness. A lily of the field, struck at the root by the keen ploughshare, being no longer supported by the stalk, languishes and droops upon the ground; and, though all the lustre of its beauty, which attracts the eye, remains awhile, yet it is no more nourished by the earth, nor quickened by a vital principle: thus fell the son of Idomeneus; cut down, like a flower, by an untimely stroke, in the first bloom of his youth.

“ The father, insensible through excess of grief, knew not where he was, what he had done, nor what he ought to do; but walked with faltering steps toward the city, enquiring earnestly for his child.

“ In the mean time, the people, moved with compassion for the youth, and seized with horror at the cruelty of the father, cried out, that the justice of the gods had given him over to the furies. Rage furnished them with weapons; one snatched a stick, others caught up a stone,

and discord infused rancour and malignity into every bosom. The Cretans, the prudent Cretans, forgot that virtue which they so much revered, and renounced their allegiance to their king: his friends, therefore, to preserve him from popular fury, conducted him back to the fleet, where they attended him on board, and once more committed themselves to the mercy of the waves. Idomeneus, recovering from his phrenzy, thanked them, for having forced him from a country which he had stained with the blood of his son, and which, therefore, he could not endure to inhabit. The winds wafted them to the coast of Hesperia, and they are now forming a new state in the country of the Salentines.

“ The Cretans, now destitute of a king to hold the reins of government, resolved to elect such a person in his stead, as should administer the established laws of the nation in their utmost purity: for this purpose they have concluded upon the following method: the principal inhabitants of the hundred cities have been summoned to this place; the sacrifices which are the first solemnities of the election, are already begun; the most celebrated sages of all the neighbouring countries are assembled, to propose questions to the candidates as a trial of their wisdom; and preparations are made for public games, in which the candidates are to contend: for the Cretans are resolved, that as their king-

dom is the prize, they will bestow it upon him only, who shall surpass all others, in the endowments of both body and mind; and that they may have the better opportunity of making a good choice, by encreasing the number of competitors, all foreigners are invited to the contest."

"Nausicrates, having related these astonishing events, "Make haste, said he, O strangers! to our assembly, and engage among others in the contest; for if the gods decree the victory to either of you, he will be the sovereign of our island." We followed him; not with any desire of bearing away the prize, but only that we might gratify our curiosity, by being present at so uncommon a transaction.

"We came to a kind of circus of vast extent, in the middle of a thick forest: within the circus was an area prepared for the combatants, encompassed by a circular bank of fresh turf, on which was seated an innumerable multitude of spectators. When we arrived, we were received with the utmost civility; for the Cretans excel all others, in a sacred and liberal performance of the duties of hospitality. They caused us to be seated, and invited us to engage in the exercises. Mentor declined it, on account of his age, and Hazael, as being in an ill state of health; my youth and vigour left me no excuse: however, I glanced my eye upon Mentor, to discover his sentiments; and I perceived that he

wished I should engage. I, therefore, accepted the offer that had been made me; I threw off my apparel, my limbs were anointed with oil, and I mingled among the other combatants. A rumour immediately passed through the whole multitude, that the new candidate for the kingdom, was the son of Ulysses; for several of the Cretans, who had been at Ithaca when I was an infant, recollected my face.

“ The first exercise was wrestling. A Rhodian, of about thirty-five years of age, threw all that ventured to encounter him: he was yet in his full vigour; his arms were nervous and brawny; his muscles were discovered at every motion; and his limbs were not less supple than strong. As he thought no honour was to be gained by overcoming so feeble an opponent, he looked upon me as unworthy of his conquest, and, viewing me with compassion for my youth, would have retired; but I pressed forward, and presented myself before him: we immediately seized each other, and grappled, till both were out of breath; we stood shoulder to shoulder, and foot to foot; all our nerves were upon the stretch, our arms were entwined like serpents in each other, and each endeavoured to lift his antagonist from the ground: he attempted to throw me, sometimes by surprize, and sometimes by mere strength; sometimes on one side, and sometimes on the other: but while he was thus practising all his skill and force upon me, I threw myself

myself forward by a sudden effort, with such violence, that the muscles of his back giving way, he fell to the ground, and drew me over him: all his efforts to get me under him, were ineffectual; I held him immoveable under me, till the multitude shouted, "Victory to the son of Ulysses!" and then I assisted him to rise, and he retired in confusion.

"The combat of the cestus was more difficult. The son of a rich citizen of Samos, had acquired such reputation in this exercise, that the rest of the candidates yielded to him without contest, and the hope of victory animated no bosom but mine. In an instant, I received such blows on the head and stomach, that blood gushed from my mouth and nostrils, and a thick mist seemed to appear before my eyes: I staggered; my antagonist pressed me close, and I was almost deprived of breath; but I was reanimated by the voice of Mentor, who cried out, "O son of Ulysses! wilt thou suffer thyself to be vanquished?" the voice of my friend encouraged me to farther resistance, and rage supplied me with new strength. I avoided several blows, under which I must otherwise have sunk, and the Samian having missed a stroke, I seized the opportunity of his arm being carried away by its own vigour and his body bent forward, to aim a blow at him that he could not ward off, and I raised my cestus that it might descend with greater violence: he saw my advantage; and, stepping back,

back, he writhed his body to avoid the stroke; by this motion, losing the equilibrium, I easily threw him to the ground. As soon as he was down I offered him my hand, which he refused, and he got up without my assistance, covered with dust and blood; but though he shewed the utmost shame at his defeat, yet he was afraid to renew the combat.

“ The chariot races followed. The chariots were distributed by lot, and mine happened to be the worst of the whole number; with regard both to slightness and the mettle of the horses. We started; a cloud of dust arose that obscured the sky. At the beginning of the race, I suffered the others to get before me: but a young Lacedemonian, whose name was Crantor, outstripped all the rest; and Polycletus, a Cretan, followed him at a small distance. Hippomachus, a kinsman of Idomeneus, who was ambitious to succeed him, giving reins to his horses, which were covered with sweat, leaned forward over their necks; and the wheels whirled round with such rapidity, that the motion was imperceptible like the wings of an eagle floating upon the air. My horses, which had been breathed by degrees, beginning now to exert themselves, soon left almost all those that had started with such rapidity, at a great distance behind them; and Hippomachus, urging his horses beyond their strength, the most vigorous of them fell, and put an end to the hopes of his master.





The victory obtained by Telemachus in the games

master. Polycletus, leaning too much over his horses, could not secure himself against a sudden jolt; the reins were forced out of his hand; he was thrown out of his chariot, and thought himself happy to have escaped with his life. Crantor perceiving, with eyes full of indignation, that I was now close behind him, redoubled his ardour; sometimes vowing rich offerings to the gods, and sometimes encouraging his horses; he was afraid I should pass him, by driving between his chariot and the barrier of the course; because my horses, having been less exhausted, were able to get before him, if they had room; though they should wheel round on the outside of the track: he could have no other recourse than to obstruct the passage; he, therefore, though at the hazard of being dashed to pieces, drove up so close to the barrier, that his wheel being forced against it, was torn off, and his chariot dismounted. My only intention was to turn short, in order to keep clear of him; and the next moment, he saw me reach the goal. The multitude once more shouted, "Victory to the son of Ulysses! It is he, whom the gods have appointed to reign over us!"

"We who contended in the games were then conducted, by the wisest and most illustrious of the Cretans, into a wood, which had been long kept sacred from the vulgar and the prophane; where we were convened by those ancient oracles of wisdom, whom Minos had appointed to preserve

preserve the laws from violation, and administer justice to the people. But those only who had contended in the games were admitted. The sages opened the book, into which all the laws of Minos had been collected : I was touched with reverence and humility, when I approached these fathers of their country, whom age had rendered venerable without impairing their vigour of mind. They sat, with great order and solemnity, in a fixed posture ; their hair was white as snow, but some of them had but little remaining ; and their countenances, though grave, were brightened with a sagacious serenity. They were not forward to speak ; but they said nothing that was not the result of mature deliberation : when their opinions were different, they supported them with so much candour and moderation, that it could scarce be believed they were not of one mind. A long experience, and close application to business, had given them the most acute discernment and extensive knowledge ; but what most conduced to the strength and rectitude of their judgment, was the sedate tranquility of minds, divested of the tumultuous passions and capricious levity of youth. Wisdom alone was their principle of action ; and, by the long and habitual practice of virtue, they had so corrected every irregular disposition, that they tasted, without alloy, the calm, yet elevated delights of reason. These awful beings I beheld with admiration ; and wished my days might be contracted,

tracted, that I might immediately arrive at so desirable an old age; for I perceived youth to be a state of infelicity, subject to the blind impetuosity of passion, and far from the refinement and tranquility of their virtue.

“The chief of the assembly opened the book, in which all the laws of Minos had been written: it was a large volume, usually kept locked up with the richest perfumes in a golden box. All the sages kissed it with profound veneration, and said, “That, next to the gods, from whom all good is originally derived, nothing ought to be held so sacred by mortals, as those laws which promote wisdom, virtue, and happiness: those, who exercise these laws for the government of others, should themselves be governed by them; for it is the law, and not the man, that ought to govern.” Such were the sentiments of this hoary council: at length, he who presided proposed three questions, which were to be resolved by the maxims of Minos.

“The first question was, “Who enjoys the greatest freedom among mankind?” One answered, that it was a king, who had absolute dominion over his subjects, and had triumphed over all his enemies: another said, it was he, whose riches enabled him to purchase whatever he desired: in the opinion of some, it was a man who had never married, and who was perpetually travelling from one country to another, without subjecting himself to the laws of any: others

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imagined it might be a savage, who, living wild in the woods, and subsisting himself by hunting, was independent of all laws, and suffered no want as an individual: others thought of a slave, immediately after emancipation; because, being just relieved from the severities of servitude, he would have a more lively sense of the sweets of liberty: and some were of opinion, that a man, at the point of death, was more free than all others; because death discharges every obligation, and all mankind united has no power over death.

“ When it came to my turn, I was not at a loss for an answer, because I remembered what had been often told me by Mentor: “ He enjoys the greatest freedom, said I, whose freedom slavery itself cannot take away: he, and he only is free, in whatever country, in whatever station of life, who fears the gods, and whose fear has no other object. In other words, he only is truly free, who is divested of all fear and desire, and who is subject only to reason and the gods.” The fathers looked upon each other with a smile, and were surprized to find my answer exactly the same with that of Minos.

“ The second question was, “ Who is the most unhappy of all men ?” To this, every one declared his sentiments: one said, that the most unhappy man was he, who was destitute of health, wealth, and reputation: another said, it was he that had no friend: others said, none could

could be so wretched as those, who had degenerate and ungrateful children: but a native of Lesbos, a man celebrated for wisdom, said, that the most unhappy of all men was he who thought himself so; because unhappiness depends much less upon adversity, than impatience. The assembly heard this opinion with a shout of acclamation and applause; and every one believed that, in this question, the Lesbian would be declared victor. But my opinion being asked, I formed my answer upon the maxims of Mentor: The most unhappy of all men, said I, is a king, who imagines he shall become happy, by rendering others miserable: his wretchedness is doubled by his ignorance; for, as he does not know his misfortune, he can apply no remedy; he is, indeed, afraid to know, and he suffers such a crowd of sycophants to surround him, that truth cannot force her way to him; he is a slave to his own passions, and an utter stranger to his duty; he has never known the pleasure of doing good, nor been sensible of the charms of virtue; he is most deservedly wretched, and his misery, however great, is perpetually increasing; he rushes upon his own destruction, and the gods are prepared to overwhelm him with everlasting punishment." The assembly acknowledged that I had surpassed the Lesbian, and the judges declared that I had expressed the true sense of Minos.

“ For the third question it was proposed, “ Which of the two ought to be preferred, a king who was invincible in war; or a king, who, without any experience in war, could administer civil government, with great wisdom, in a time of peace.” The majority determined this question in favour of the invincible king; for skill to govern in a time of peace, said they, will be but of little use, if the king cannot defend his country in time of war, since he will himself be divested of his authority, and his people will become slaves to the enemy. Others preferred the pacific prince, because, as he would have more to fear from a war, he would use his utmost endeavours to avoid it: but they were answered, that the achievements of a conqueror would not only encrease his own glory, but the glory of his people, to whom he would subjugate many nations; but that, under a pacific government, quiet and security would degenerate into cowardice and sloth.

My opinion was then asked, and I answered thus: “ He, who can only govern either in peace or in war, is but half a king; yet a wise prince, who, by his sagacity, can discover the merit of others, and can defend his country when it is attacked, if not in person, yet by his generals, is, in my opinion, to be preferred before him, who knows no art but that of war: a prince, whose genius is entirely military, will levy
endless

endless wars to extend his dominions; and ruin his people to add a new title to his name. If the nation is unhappy under his government, what is it to them how many more he conquers? A foreign war, long continued, produces many disorders at home: even the victors themselves become licentious during the general confusion. Consider how much Greece has suffered, by the conquest of Troy: she was more than ten years deprived of her kings; and wherever the flame of war is kindled, the laws are violated, agriculture is neglected, and the sciences are forgotten. The best princes, when they have a war to sustain, are compelled to the same conduct, which disgraces the worst, to tolerate licentiousness, and employ the unworthy in their service: how many daring wretches meet with condign punishment in a time of peace, whom it is necessary to reward during the disorders of war? No nation was ever governed by a victorious prince, that did not suffer by his ambition. The victorious, and the vanquished, are involved almost in the same ruin, while the king grows intoxicated amidst the tumult of a triumph. As he is utterly ignorant of the arts of peace, he knows not how to derive any popular advantages from a successful war; he is like a man that defends his own field against his neighbour, and forcibly takes possession of his neighbours also, yet can neither plough nor sow, and consequently reaps no harvest from either: such a man seems born to fill the world with violence;

lence, tumult and desolation; not to diffuse happiness among his subjects by a wise and equitable government.

“ But to return to the pacific prince : it must, indeed, be confessed, that he is not qualified for conquest ; or, in other words, he is not born to disturb his people, by perpetual hostilities, in a restless attempt to subjugate others, over whom he can have no equitable right : but if he is perfectly qualified for government in time of peace, these very qualifications will secure his subjects against the encroachments of an enemy : his justice, moderation, and quietness, render him a good neighbour ; he engages in no enterprise that can interrupt the peace subsisting between him and other states ; and he faithfully performs all his engagements ; instead of being feared, he is beloved by his allies, and they repose an unlimited confidence in him : if any restless, haughty and ambitious power should molest him, the neighbouring princes will interpose in his behalf ; because, from him, they apprehend no attempt against their own quiet, but have every thing to fear from his enemy. His probity, his sincerity, his moderation, render him the arbiter of all the kingdoms that surround his own : and while the enterprising king becomes odious, and the common danger unites the world against him, a glory, superior to that of conquest, comes unlooked-for to the friend of peace,

peace, on whom the eyes of every other potentate are turned, with reverence and affection, as the father and the guardian of them all: these are his advantages abroad, and those at home are yet more permanent and considerable. Allowing him qualified to govern in peace, it naturally follows, that he must govern by the wisest laws: he must restrain parade and luxury; he must suppress every art which can only gratify vice; and encourage those which supply the necessaries of life, especially agriculture, to which the principal attention of his people must be turned: whatever is necessary, will then become abundant; and the people, being inured to labour, simple in their manners, habituated to live upon a little, and, therefore, easily gaining a subsistence from the field, will multiply without end. This kingdom then will soon become extremely populous; and the people will be healthful, vigorous and robust; not enervated by luxury, but confirmed in virtue; not slavishly attached to a life of sloth and indolence, but they will be able to look with contempt upon death, and choose rather to die, than lose the manly privileges which they enjoy under a wise prince, no otherwise intent upon reigning, than to submit the supreme direction of the state to reason. If a neighbouring conqueror should attack such a people as this, he might probably find them unskilful in marking out a camp, forming the order of battle, and erecting engines

to besiege a town; but he would find them invincible by their numbers, their bravery, their patience of fatigue, their habit of enduring hardship, their vigour in fights, and the perseverance of that virtue which disappointment cannot subdue. Besides, if their prince has not experience sufficient to command his forces himself, he may substitute such persons as he knows to be equal to the trust, and use them as instruments, without giving up his authority; in the mean time, succours may be obtained from his allies; his subjects will rather perish than be brought under the dominion of another king, who is oppressive and unjust; and the gods themselves will fight in his behalf. Thus will the pacific prince be sustained, when his danger is most imminent: and, therefore, I conclude, that, on account of his ignorance in the art of war, he is an imperfect king, since it disables him to execute one of the principal duties of his station, the chastisement of his enemies; yet he is infinitely superior to a king, who is wholly unacquainted with civil government, and knows no art but that of war.

“ I perceived that many persons in the assembly did not approve the opinion I had been labouring to maintain; for the greater part of mankind, dazzled by the false lustre of victories and triumphs, prefer the tumult and shew of successful hostilities, to the tranquility of peace, and the intrinsic advantages of good government.

ment. The judges, however, declared, that I had delivered the sentiments of Minos.

“The chief of these venerable men cried out, “The oracle of Apollo, known to all the inhabitants of Crete, is fulfilled: Minos enquired of the god, how long his posterity should govern by the laws which he had established; and he was answered, Thy posterity shall cease to reign, when a stranger shall land upon this island to establish the reign of thy laws. We feared the arrival of some stranger to make a conquest of our island; but the misfortunes of Idomeneus, and the wisdom of the son of Ulysses, who, of all mortals, best understands the laws of Minos, have unfolded the true sense of the oracle: why, therefore, do we delay to crown him, whom the gods have appointed to be our king?”

THE END OF THE FIFTH BOOK.

B O O K VI.

A R G U M E N T.

Telemachus relates that he refused the throne of Crete to return to Ithaca: that he proposed the election of Mentor, but that Mentor also refused to be king: that the Cretans then pressing Mentor to make choice of a king for them, he related to them what he had heard of the virtues of Aristodemus, whom they immediately proclaimed their sovereign: that Mentor and Telemachus having then embarked for Italy, Neptune, to gratify the resentment of Venus, shipwrecked them upon the island of Calypso.

“ **T**HE sages immediately quitted the consecrated grove; and the chief, taking me by the hand, declared to the people, who were waiting impatiently for the decision, that the prize had been decreed to me. The words were no sooner uttered, than they were followed by an universal shout; every one cried out, “ Let the son of Ulysses, a second Minos, be our king !” and the neighbouring mountains rang with the acclamation.

“ After waiting a few moments, I made a sign with my hand, that I desired to be heard: in this interval Mentor whispered me, “ Wilt thou renounce thy country? Can ambition obliterate the remembrance of Penelope, who longs for thy return as the last object of her hope; and alienate thy

thy heart from the great Ulysses, whom the gods have resolved to restore to Ithaca?" These words roused every tender passion in my bosom, and supported me against the desire of dominion. In the mean time, the multitude was again become motionless and silent, and I addressed them thus: "Illustrious Cretans! I am unworthy the dignity you offer. The oracle of which you have been reminded, does indeed express, that the descendants of Minos shall be deprived of the sovereignty of Crete, when a stranger shall establish the dominion of his laws; but it does not say, that this stranger shall be invested with the regal authority: I am willing to believe, that I am the stranger foretold by the oracle, and that I have accomplished the prediction: I arrived upon this island; and I have discovered the true sense of the laws of Minos; and I wish, that my explanation may contribute to join them in the sovereignty, with the man whom your choice shall appoint to so important a trust. As for me, I prefer my country, the small and inconsiderable island of Ithaca, to the hundred cities of Crete, and the glory and opulence of this kingdom; permit me, therefore, to wander, wherever the fates shall have marked my course. If I have contended in your sports, it was not with the desire of reigning here; but to deserve your compassion and esteem, that you might the more readily afford me the means of returning to the place of my nativity: I would rather obey my father Ulysses, and be-

come the consolation of Penelope my mother, than govern all the nations upon the earth. You see, O Cretans! the secret recesses of my heart: I am obliged to leave you, but death only can put a period to my gratitude; your interest shall ever be as dear to me, as my own honour; and Telemachus will remember you with affection, till death shall efface the last idea from his mind."

"I had no sooner finished the last sentence, than there rose from the innumerable multitude that surrounded me, a deep hoarse murmur, like the clashing of waves against each other in a storm. Some questioned, whether I was not some deity under the appearance of a man; others affirmed, that they had seen me in foreign countries, and knew me to be Telemachus; and many cried out, that I ought to be compelled to ascend the throne of Idomeneus: at length I resumed my discourse, and they were again silent, in a moment, not knowing but that I was now about to accept what before I had refused. "Permit me, said I, O Cretans! to discover my sentiments without disguise; I believe you to be the wisest of all people; and yet there is one important distinction, which I think you have not made: your choice ought not to fall upon the man who is best acquainted with the theory of your laws, but he, who, with the most steady virtue, has reduced them to practice. As for me, I am but a youth, and, consequently, without experience, and sub-
ject

ject to the violence of impetuous passions: it is fitter for me to learn, by obedience, how to command hereafter, than to practise so important a science at present. Do not, therefore, seek a man, who has conquered others in any exercises of the mind or of the body; but one who has obtained the conquest over himself: seek a man, who has the laws written upon his heart: let not your choice be determined by his words, but by his actions."

"The venerable fathers, charmed with these sentiments, and hearing the applause of the assembly grow still louder, addressed me in these terms: "Since the gods have deprived us of the hope of seeing you reign over us; assist us, at least, in the choice of a king, who will establish the reign of our laws. Is any man known to you, who is capable of governing with such moderation?"

"There is a man, said I, to whom I owe whatever you esteem in me, whose wisdom has spoken by my lips, and whose conversation suggested every sentiment which you have approved."

At that instant, the eyes of the whole assembly were turned upon Mentor, whom I took by the hand, and presented to them: I then related the protection which he had afforded to my infancy, the dangers from which he had delivered me, and the misfortunes that befel me when I rejected his counsel. Mentor had, till now, stood unnoticed among the crowd; for his habit was plain, his counte-

countenance was modest, he spake little, and had an air of coldness and reserve: but, when he was attentively observed, a dignity and firmness, not to be described, were discovered in his countenance; a peculiar vivacity was visible in his eyes, and every motion expressed uncommon vigour and activity. Some questions were proposed; his answers excited universal admiration, and the throne was immediately offered him: he refused it, however, without the least emotion; and said, that he preferred the sweets of a private life, to the splendour of royalty; that the best kings were almost necessarily unhappy, because they were seldom able to effect the good which they designed; and were often betrayed, by the circumvention of sycophants, to the perpetration of evils which they intended to prevent. "If servitude, continued he, is a state of wretchedness, royalty is equally so, for royalty is only servitude in disguise; a king is always dependent upon those, by whom he must enforce his commands: happy are those who are not compelled to govern! The toil of government implies the sacrifice of private liberty to public advantage, which our country only can claim, and which those alone who are invested with supreme authority can owe!"

"The Cretans were at first struck silent with astonishment; but at length, recovering themselves, they asked Mentor, what person he would advise them to chuse. "A man, said Mentor, who well knows the people he is to govern; and

who is also sufficiently acquainted with government, to fear it as a state of difficulty and danger: he who desires royalty, knows not the duties which royalty requires; and by him, who is ignorant of them, they can never be fulfilled: such a man wishes regal authority, only to gratify himself; but it should be intrusted with him only, who would not accept it but for the love of others."

"The whole assembly, astonished to see two strangers refuse a kingdom, which so many others had sought, began to enquire who had conducted them to Crete: Nausicrates, who had accompanied us from the port to the circus, immediately pointed to Hazael, with whom Mentor and myself had sailed from the island of Cyprus: but their astonishment was increased, when they understood that Mentor, who had just refused to be the sovereign of Crete, had lately been the slave of Hazael; that Hazael, struck with the wisdom and virtue of his slave, now considered him as his counsellor and most valuable friend; and that he was come from Damascus in Syria, that he might acquaint himself with the laws of Minos; so ardent was the passion for wisdom which engrossed his heart.

"The sages then, addressing themselves to Hazael, said, "We do not presume to offer to Hazael, the crown which has been refused by Mentor, because we believe the sentiments of both to be the same: you despise mankind too much to undertake

undertake the task of ruling them : you have too little esteem for wealth, and the splendour of royalty, to purchase them at the price of those toils which are annexed to government." Hazael replied, " Think not, O Cretans ! that I contemn mankind ; or that I am insensible to the glory, that rewards the labour by which they are rendered virtuous and happy : but this labour, however glorious, is attended with fatigue and pain ; and the external glitter of regal pomp captivates only the foolish and the vain. Life is short, and greatness rather irritates than gratifies the passions ; it is one of those deceitful acquisitions, which I am come so far to learn, not to obtain, but to despise. Farewel ! I have no wish but to return once more to retirement and tranquillity, where my soul may feast on knowledge ; and where that hope of a more happy life, after this, which is derived from virtue, may afford me consolation under the infirmities of old age : or, if I had a wish besides this, it should not be for a throne, but never to be separated from the two persons who now stand before you."

" The Cretans then, addressing themselves to Mentor, cried, " Tell us, O thou wisest and greatest of mortals ! tell us, who shall be our king ? We will not suffer thee to depart, till thou hast directed this important choice." He immediately answered : " As I stood among the crowd of spectators, I perceived a man, who, in the midst of all that tumult and impatience, during the sports,
appeared

appeared recollected and sedate; he was still vigorous, though advanced in years; upon enquiring who he was, I was answered that his name was Aristodemus. I afterwards heard some that stood near, acquaint him, that his two sons were among those who had entered the lists; but he expressed no satisfaction at the news: he said, "That he loved one of them too well, to wish him exposed to the dangers of royalty; and that he had too great a regard for his country, to wish it should be governed by the other." From hence I concluded, that the old man loved one of his sons who had virtue, with a rational affection; and that he was too wise, to indulge the other in licentiousness. My curiosity increasing, I enquired more particularly into the circumstances of his life, and one of the citizens gave me this account: "Aristodemus, said he, bore arms in the service of his country many year; and is almost covered with wounds; but his abhorrence of insincerity and adulation, rendered him disagreeable to Idomeneus, who, therefore, declined his services, when he went to the siege of Troy; he found it disagreeable to be kept in perpetual anxiety by a man, who gave him such prudent counsel as he could not but approve, yet wanted resolution to follow: he was also jealous of the glory which he knew Aristodemus would not fail to acquire. The king, therefore, forgetting his past services, left him here exposed to the distresses of poverty, and to the scorn of the ignorant and the sordid,

who consider nothing meritorious but riches. With this poverty, Aristodemus is contented; and lives chearfully in a remote corner of the island, where he cultivates a few acres of ground with his own hands. In this employment, he is assisted by one of his sons, whom he loves with great tenderness; and labour and frugality have made them happy, in the possession of whatever is necessary to a life of rural simplicity. The good old man distributes among the sick, and the necessitous, whatever is more than necessary for himself and his two sons; the youth he stimulates to industry; he exhorts the refractory, and instructs the ignorant; he is the arbitrator of every dispute, and the father of every family; in his own, he considers no circumstance as unfortunate, but the having a younger son who is deaf to his admonitions. The father, after having long endured his irregularities, in hopes of correcting them, has at length expelled him from his family; and the son has since given himself up to ambition and the grossest sensuality."

"Such, O Cretans! is the account that was given me of Aristodemus; whether it is true or false, you best can judge. But, if this man is; indeed, such as he has been represented, why have public exercises been appointed, and to what purpose have ye assembled so many strangers? You have among you a man whom you well know, and by whom you are well known: a man who is expert in war, and whose courage has sustained him,

him, not only against the spear and the dart, but the formidable assaults of poverty; who has despised the riches that are acquired by flattery, who delights in labour, and knows the advantages which are derived to the public from agriculture; who despises parade and pomp, and whose passions are under the controul of reason; for even the parental affection, which in others is so often a blind instinct, acts, in him, as a rational and a moral principle; since, of two sons, he cherishes one for his virtue, and renounces the other for his vices: in a word, a man, who is already the father of the people. In this man, behold your king! if you earnestly desire to be governed by the laws of Minos."

"The multitude immediately cried out, "Aristodemus is, indeed, the man you have represented him; Aristodemus is worthy of a sceptre!" The fathers of the council sent for him, and he was immediately sought among the crowd, where he was mixed with the very lowest of the people. When he appeared before the assembly, he was perfectly calm and unconcerned; and when he was told, that the people had determined to make him king, he answered, that he would not accept of the office, but upon three conditions: "First, says he, that I shall be permitted to surrender my crown at the end of two years, if within that time, I do not render you better than you are, or if you shall resist the execution of the laws; secondly, that I shall be still at liberty to live in a plain and
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frugal manner; thirdly, that my sons shall not rank above their fellow citizens, and, after my death, shall be treated, without distinction, according to their merit."

"At these words, a thousand joyful acclamations rent the air; the diadem was placed upon the head of Aristodemus, by the chief of the venerable guardians of the law; and sacrifices were offered to Jupiter and the other superior deities. Aristodemus made us presents, not indeed with an ostentatious magnificence usual among kings, but a noble simplicity. He presented to Hazael a copy of the laws of Minos written by the legislator himself, and a collection of tracts which contained the compleat history of Crete from the time of Saturn and the golden age; he stored his vessel with every kind of fruit that is excellent in Crete, and unknown in Syria; and offered him whatever assistance he might require,

"As we were now impatient to depart, he caused a vessel to be immediately prepared for us; he manned it with a great number of able rowers, and some of his best soldiers; and he put on board for us provision and apparel. At that instant the wind became fair for Ithaca; but as Hazael was bound on a contrary course, it compelled him to continue at Crete. He took leave of us with great tenderness; and embraced us as friends, whom he should never behold again.

"The gods, said he, are just; they are witnesses
to

to a friendship, which has no other basis than that of virtue: and, therefore, they will one day restore us to each other; and those happy fields, in which the just are said to enjoy everlasting rest, shall see our spirits reunited never to be separated more. O! that my ashes also might rest with yours!" In pronouncing these words, he poured forth a torrent of tears, and his words became inarticulate with grief: our eyes overflowed with equal tenderness and regret.

"Our parting with Aristodemus was equally affecting. "As you have made me a king, said he, remember the dangers to which you have exposed me! Implore the gods, to irradiate my mind with wisdom from above, that I may as far excel others in virtue, as I surpass them in authority. May they conduct you in safety to your country, abate the insolence of your enemies, and give you the joy to behold Ulysses again upon the throne of Ithaca, supremely happy in the possession of Penelope and peace. To thee, Telemachus, I have given a good vessel, well manned with mariners and soldiers, who may assist thee against those violators of justice who persecute thy mother. As to thee, Mentor, thy wisdom is sufficient; possessing this, thou hast need of nothing: all that I can give, would be superfluous; and all that I can wish, is precluded. Adieu to both! and may you long be the felicity of each other! Forget not Aristodemus; and if ever the Ithacians should need the assistance of the Cretans, depend
upon

upon my friendship to the last moment of my life." He then embraced us, and, in thanking him, we had not power to repress our tears.

"The wind, which now swelled our sails, promised us a happy voyage. Mount Ida already appeared but like a hillock, the shores in a short time totally disappeared, and the coast of Peloponessus seemed advancing into the sea to meet us. But a tempest suddenly obscured the face of heaven, and irritated the billows of the deep; night rushed upon us with rapidity, and death presented himself in all his terrors. It was thee, O Neptune! with thy splendid trident, that agitated the ocean to its remotest shores: Venus, to revenge the contempt with which we had treated her even in her temple at Cythera, hastened to this deity, whom she addressed with a voice broken by grief, her lovely eyes swimming in tears: thus, at least, I have been informed by Mentor, who is acquainted with celestial things: "Wilt thou suffer, said she, these impious men to deride my power with impunity? My power has been confessed by the gods themselves; and yet all who acknowledge it in my favourite island, these presumptuous mortals have dared to condemn: they pride themselves in the austerity of wisdom, which was never warmed by the rays of beauty; and they despise, as folly, the delights of love: hast thou forgot that I was born in thy dominions? wherefore dost thou delay to bury in this profound abyss, the two wretches whom I abhor?"

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“ She had scarce done speaking, when Neptune swelled the waves into mountains that reached the skies ; and Venus, smiling upon the storm, believed our wreck to be inevitable. Our pilot cried out, in confusion and despair, that he could no longer withstand the fury of the winds, which drove us upon the rocks with irresistible violence ; our mast was broken by a sudden gust ; and, immediately after, we heard the clogs of the rocks that were under water, rend the bottom of our vessel : the water flowed in on every side, the vessel sunk, and the mariners sent up a mournful cry of distress to heaven. I threw my arms round Mentor, and said to him, “ Death is now apparent ; it will become us to meet him with intrepidity. The gods have delivered us from so many perils, that we may now perish in this : let us die, then, my dear Mentor ; let us submit to the irreverfible decree ; it is fome consolation to me, that I die with you ; it is in vain to oppose our lives againft the tempeft.” Mentor answered : “ True courage ever finds a resource : it is not enough that we expect death with tranquillity : we ought, without dreading the event, to continue our utmoft efforts to repel this king of terrors. Let us feize on fome fragment of the vessel ; and while this timid and confused multitude deplore the lofs of life, without endeavouring to preserve it, let us not lofe a moment to preserve our own.” Immediately he snatched up an axe, and divided the splinter that ftill held the
broken

broken mast together, which, falling cross the vessel, had laid it on one side: the top of the mast already lay in the water; and Mentor, now pushing off the other end, leaped upon it in the midst of the raging waves; and calling me by my name, encouraged me to follow his example. As a mighty oak, when the winds combined against it, exerts their power, stands firm on its root, mocking their rage, and its leaves only are shaken by the tempest; so Mentor, who was not only undaunted, but serene, appeared superior to the power of the winds and waves. I followed him; and the force of his example, who could have resisted? we steered ourselves upon the floating mast, which was more than sufficient to sustain us both; and, therefore, rendered us a most important service; for if we had been obliged to swim merely, without something to rest on, our strength must have been soon exhausted. The mast, however, on which we sat, was often overturned by the tempest, notwithstanding its bulk; so that we were as often plunged into the briny water, which rushed in at our mouths, ears, and nostrils; and it was not, without the utmost labour and difficulty, that we recovered our seat: sometimes a wave, swelled into a mountain, rolled over us; and we then clang and secured our hold, lest the mast, on which depended all our hopes of safety, should be driven from under us in the shock.

“ While we were in this dreadful situation, Mentor, who possessed the same tranquillity that he does now on that bank of turf, addressed me in these words: Canst thou believe, Telemachus, that the winds and waves are the arbiters of life and death? Canst thou perish by their rage, without the direction of heaven? Every event is determined by the gods; let them, therefore, and not the sea, be the object of thy fear. Wert thou already at the bottom of this ocean, the hand of Jove could raise thee up; or shouldst thou be exalted to the summit of Olympus, and behold the stars rolling under thy feet, the hand of Jove could again plunge thee into this abyss, or cast thee headlong into the flames of gloomy Tartarus.” I heard and admired this discourse; but, though it afforded me some degree of comfort, my mind was too much depressed and confused to make him any answer. He saw me not, nor could I see him: we passed the whole night, shivering with cold, in a state between life and death; not knowing whither the storm was driving us. At length the wind began to abate: and the bellowing sea resembled a person, whose anger, after having been long irritated, is exhausted by its own vehemence, and subsides in murmurs of discontent. The noise of the surge gradually died away; and the waves were not higher than the furrows of a ploughed field.

“ And now, Aurora advanced to throw open the gates of heaven to the sun, and cheered us

with the promise of a day serene; the East glowed, as if on fire; and the stars, which had been so long hidden, just appeared, and fled at the approach of Phæbus. We now descried land at a distance; the breeze wafted us towards it; and hope revived in my bosom: but we beheld none of our companions; it is probable that they resigned themselves to the tempest in despair, and sunk with the vessel: as we approached nearer to the shore, the sea drove us upon the rocks; against which we should have been dashed to pieces, but that we received the shock against the end of the mast, which Mentor rendered as serviceable upon this occasion, as the best rudder could have been in the hands of the most skilful pilot. Thus, having escaped those dreadful enemies, we found the rest of the coast rise from the sea, with a smooth and easy ascent; and floating at ease upon a gentle tide, we soon reached the sands with our feet. There we were discovered by the goddess, who inhabits this happy island; and there she vouchsafed to give us a favourable reception.

THE END OF THE SIXTH BOOK.

BOOK

B O O K VII.

A R G U M E N T.

Calypso admires Telemachus for his adventures, and exerts all her power to detain him in her island, by inciting him to return her passion; Mentor by his advice supports Telemachus, as well against the artifices of Calypso, as the power of Cupid, whom Venus sends to her assistance. Telemachus, however, and the nymph Eucharis become mutually enamoured of each other, which provokes Calypso first to jealousy, and then to rage; and she swears by the Styx that Telemachus shall leave her island: she is consoled by Cupid, who excites the nymphs to burn the vessel which had been built by Mentor, while Mentor was labouring to get Telemachus on board. Telemachus feels a secret joy at this event: Mentor, who perceives it, pushes him from a rock into the sea, and leaps after him, that they may swim to another vessel, which they perceived not far distant from the shore.

Telemachus having concluded the relation of his adventures, the nymphs, whose eyes had till then been immoveably fixed upon him, looked at each other with astonishment. "What are these men, said they, thus favoured by the gods? hast thou ever heard of such marvellous adventures? The son of Ulysses already surpasses his father in eloquence, in wisdom, and in courage! What an aspect! what manly beauty! what a mixture of dignity and complacence,

of firmness and modesty ! If he was not known to be the offspring of a mortal, he might easily be mistaken for a god, for Bacchus, for Mercury, or, perhaps, even for Apollo himself ! But who is this Mentor ? his first appearance is that of a man obscurely born, and of a mean condition ; but when we view him with attention, something inexpressible is discovered, something that is more than mortal !

Calypso heard these exclamations with a confusion which she could not conceal ; her roving eyes were incessantly glancing from Mentor to Telemachus, and from Telemachus to Mentor : sometimes she wished a repetition of the story to which she had listened with so much delight, and as often suppressed her wishes. At length, rising hastily from her seat, and, taking Telemachus with her, she retired to a neighbouring grove of myrtle, where she laboured, with all her art, to learn from him, whether Mentor was not a Deity, concealed under the appearance of a man : it was not, however, in the power of Telemachus to satisfy her curiosity ; for Minerva, who accompanied him in the likeness of Mentor, thought him too young to be trusted with the secret : she was, besides, desirous to prove him in the greatest dangers ; and, had he known that Minerva was his companion, no fortitude would have been necessary to sustain him against any evil, however dreadful and however near. Telemachus, therefore, mistaking his divine companion for
Mentor,]

Mentor, all the artifices of Calypso to discover what she wished to know, proved ineffectual.

In the mean time, all the nymphs gathering round Mentor, amused themselves by asking him questions: one enquired the particulars of his journey into Ethiopia, another desired to know what he had seen at Damascus, and a third asked him whether he had known Ulysses before the siege of Troy. He answered them all with complacency and affability; and, though he used no studied ornaments of speech, his expression was significant and graceful. The return of Calypso soon put an end to this conversation: her nymphs then began to gather flowers, and to sing for the amusement of Telemachus; and she took Mentor aside, to converse with him.

Sleep steals not upon the eyes of the weary, with such a sweet and gentle, though irresistible influence, as the words of the goddess insinuated themselves to enchant the heart of Mentor; but, in him, there was something which defeated her eloquence, and eluded her beauty; something as much superior to the power of Calypso, as the rock, that hides its foundation in the centre, and its summit in the clouds, is superior to the fury of the winds. Mentor, immoveable in the purposes of his own wisdom, suffered the goddess to exert all her arts against him, with the utmost indifference and security: sometimes he would let her deceive herself, with the hope of having embarrassed him by her questions, and betrayed him
into

into the involuntary discovery of himself; but just as she thought her curiosity was on the point of being gratified, her expectations were disappointed, all her conjectures were overthrown, and, by some short and unexpected answer, she was again overwhelmed in perplexity.

Thus, day after day, Calypso passed; sometimes flattering Telemachus, and sometimes labouring to alienate him from Mentor, of whom she no longer hoped to obtain the intelligence she desired. She employed the most beautiful of her nymphs to create the flame of love in the breast of the young hero; and, that she might succeed, she was assisted in her designs against him, by a deity, whose power was superior to her own.

Venus, burning with resentment against Mentor and Telemachus, for having treated the worship which she received at the island of Cyprus with disdain; to see that these two presumptuous mortals had escaped the rage of winds and seas, in the tempest raised by Neptune, filled her breast with indignation and grief: she preferred her complaints to Jupiter, and from his superior power she hoped more effectual redress. But the father of the gods only smiled at her remonstrances; and, without acquainting her that Telemachus had been preserved by Minerva in the likeness of Mentor, he left her at liberty to gratify her resentment as she could. She immediately quitted Olympus: and thoughtless of all the rich perfumes that were burning on her altars

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at Cythera, Idalia, and Paphos, mounted her chariot drawn by doves, and called her son: the grief which was diffused over her countenance, added new graces to her beauty, and she addressed the god of love in the following terms:

“Who, my son, will henceforth pay us adoration, if those, who despise our power, escape unpunished? make haste, therefore, to secure our honour, and let thy arrows pierce those two insensible wretches: attend me to that island, and I will speak to Calypso.” Thus spoke the goddess; and, gliding through the air, surrounded by a cloud which the sun had tinged with a golden hue, she presented herself before Calypso, who was sitting pensive and alone by the margin of a fountain, at some distance from her grott.

“Unhappy goddess! said she; thou hast already been despised and deserted by the ungrateful Ulysses; and the son, yet more obdurate than the father, is now preparing to repeat the insult. But Love himself is come to avenge thee: I will leave him with thee; and he shall remain among your nymphs, as Bacchus did once among those of the island of Naxos, who cherished him in his infancy. Telemachus will regard him as a child; and not being upon his guard against him, will soon be sensible of his power.” The queen of beauty then turning from Calypso, reascended to Olympus, in the golden cloud from which she had alighted upon the earth; leaving behind her a train of ambrosial fragrance, which, expanding

by degrees, filled all the groves of Calypso with perfume.

Cupid remained in the arms of Calypso; who, though a goddess, felt his fires diffused in her breast. It happened that a nymph, whose name was Eucharis, was now near her; and Calypso put the boy into her arms. This was, indeed, a present relief; but alas! it was too dearly purchased. At first, nothing could appear more innocent, gentle, lovely, and engaging, than this infant: his playful careffes, and perpetual smiles, might well have persuaded all about him, that he was born only to impart pleasure; but the moment the heart is open to his endearments, it feels that they have a kind of malignant power. The boy is, beyond conception, deceitful and malicious; he careffes, but to betray; and his smiles are produced, by the mischiefs that he has perpetrated, or that he meditates. But, with all his power and subtilty, he did not dare to approach Mentor: in Mentor there was a severity of virtue, that intimidated him: he knew also, by a secret sensation, that this stranger was invulnerable, and could not be wounded by his arrows. The nymphs, indeed, were soon sensible of his power; but the wound which they could not cure, they were very careful to conceal.

Telemachus, who saw the boy playing with the nymphs, was astonished at his beauty and sweetness: he sometimes embraced him, sometimes set him on his knee, and frequently enfolded

folded him in his arms. He soon became sensible of a certain disquietude, of which he could not discover the cause; and the more he endeavoured to remove it by innocent amusements, the more restless and enervated he grew. "Observe these nymphs, said he to Mentor, how different are they from the women that we have seen in the island of Cyprus, whose indecent behaviour rendered them disgusting in spite of their charms?" "In these immortal beauties, says he, there is an artless innocence, a modesty, a simplicity, which captivates." The youth blushed as he spoke, without knowing the reason; he could neither forbear speaking, nor knew how to proceed when he had begun. His words were interrupted and incoherent, always obscure, and sometimes unintelligible.

"O Telemachus, said Mentor, the dangers to which you was exposed in the isle of Cyprus, were nothing, compared to those which you do not now suspect. Vice undisguised, never fails to excite horror; we are alarmed at the wanton, who has thrown off all restraint: but our danger is much greater, when the appearance of modesty remains; we then endeavour to persuade ourselves, that virtue only has excited our love, and insensibly suffer ourselves to be drawn in by the deceitful snares of a passion, which we seldom learn to distrust, till it is too strong to be subdued. Fly, therefore, my dear Telemachus, from these fatal beauties, who appear to be virtuous,

the better to deceive the confidence they raise; fly from the dangers to which your youth exposes you: but, above all, fly from this boy, whom you do not dread, only because you do not know him. It is Cupid, the god of love, whom his mother has brought into this island, to revenge our treating her worship at Cyprus with contempt: he has already pierced the heart of Calypso, who is enamoured of you; he has inflamed all the beauties of her train; and his fires have reached even thy breast, O unhappy youth! although thou art insensible of it!

Telemachus often interrupted Mentor; "Why, said he, should we not continue in this island? Ulysses is no longer among the living; he has, doubtless, been long buried in the deep: and Penelope, after waiting in vain for our return, must have yielded to the importunities of some fortunate suitor; it is probable that her father Icarus must have exerted his parental authority, to oblige her to accept another husband. Shall I then return to Ithaca, only to see her disgraced by a new alliance; and be witness to the violation of that truth, which she plighted to my father? Ulysses is no longer remembered by the people: neither, indeed, can we return thither without inevitable death; for her suitors will certainly have placed, at every port, a band of ruffians, sufficient to cut us off at our return."

"This, replied Mentor, is only another proof, that you are under the influence of a foolish and

fatal passion. You are subtle in finding every argument that can justify it, and to avoid all those by which it would be condemned; you are ingenious only to deceive yourself, and to secure forbidden pleasures from the intrusion of remorse. Have you forgot, that the gods themselves have interposed to favour your return to Ithaca? Was not your escape from Sicily astonishing? were not the misfortunes that you suffered in Egypt, suddenly converted into unexpected prosperity? and were not the dangers which threatened you at Tyre, averted by an invisible hand? Is it possible, that, after so many miracles, you should be still ignorant of what the fates have intended for you? But why do I remonstrate! thou art unworthy of the good fortune that awaited thee! As for me, I shall quit this island; and if here thou art determined to stay, here am I determined to leave thee. Degenerate son of the great Ulysses, hide thyself among women, in the shameful obscurity of voluptuousness and sloth; and submit, even in spite of heaven, to that which your father thought unworthy of him."

This reproach, so forcible and so severe, pierced Telemachus to the heart: he was greatly affected; but his grief was mingled with shame. He dreaded the resentment and the departure of Mentor; to whose sagacity and kindness he was so much indebted: but, at the same time, the passion, which was kindling in his breast, and to

which he was himself a stranger, had wrought so strange an alteration in him, that he was no longer the same person. "What! said he to Mentor, with tears in his eyes, do you esteem as nothing, that immortality which is offered me by a goddess?" "I esteem as nothing, replied Mentor, all that is contrary to the dictates of virtue, and to the commands of heaven. Virtue now calls you back to your country, to Ulysses, and to Penelope; virtue forbids you to give up your heart to an unworthy passion; and the gods, who have delivered you from so many dangers, that your glory might be equal to that of Ulysses, command you to quit this island, where only love, that shameful tyrant, could detain you. Immortality! alas, what is immortality without liberty, without virtue, and without honour? is it not a state of misery, without hope; still more deplorable, as it can never have an end?"

To this expostulation, Telemachus answered only by sighs. Sometimes he almost wished, that Mentor, in spite of himself, would force him from the island; sometimes he was impatient for the departure of Mentor, that he might be at liberty to gratify his wishes, without fearing to be reproached for his weakness by that austere friend; a thousand different wishes and desires maintained a perpetual conflict in his breast, and were predominant by turns; his mind was in a state of tumult and fluctuation, like the sea, when it is at once urged by different winds of equal force,
Sometimes

Sometimes he threw himself on the ground, and remained, a long time, extended motionless on the beach: sometimes in the gloomy recesses of a wood, he wept in secret, and uttered loud and passionate complaints: his body was emaciated, his eyes were grown hollow; he was pale and dejected, and in every respect so much altered, as scarcely to be known: his beauty, sprightliness and vigour had forsaken him; all the grace and dignity of his deportment were lost; and life itself suffered by a swift but silent decay. He resembled a flower that blows in the morning, fills the air with fragrance, and then gradually fades at the approach of night, loses the vivid brightness of its colours, droops, languishes, and at length becomes unable to sustain its own weight.

Mentor, perceiving that Telemachus could not resist the violence of his passion, had recourse to stratagem, which he hoped might preserve him from its most pernicious effects. He had remarked, that Calypso was enamoured of Telemachus, and that Telemachus was not less in love with the nymph Eucharis; for tyrannic Cupid, being always busy to give pain under the appearance of pleasure, it seldom happens, that, by those whom we love, we are beloved again: he, therefore, resolved to excite the jealousy of Calypso; and it having been agreed between Eucharis and Telemachus, that they would go out together a hunting, Mentor took that opportunity

tunity to alarm her. "I have observed, said he, that Telemachus has of late been fonder of the chase, than I ever knew him before; the pleasure of this exercise creates a disgust in him for all others; he is in love only with mountains and forests. Is the chase also thy favourite pleasure, O goddess? and has he caught this ardour from thee?"

Calypso was so sensibly affected by this question, that she could neither dissemble her emotion, nor hide the cause. "This Telemachus, said she, whose heroic virtue despised the pleasures of the Cyprian isle, is not proof against the charms of one of my nymphs, who is not remarkable for beauty. How dared he to boast of having atchieved so many wonders! a wretch, whose heart is meanly enervated by sensual pleasures, and who seems to have been intended by nature for a life of indolence and obscurity among women!" Mentor observed, with pleasure, how greatly jealousy disturbed the breast of Calypso; and therefore said nothing more to inflame it at that time, lest she should suspect his design: but he assumed a look that expressed dejection and concern. The goddess discovered, without reserve, her uneasiness at what she saw, and incessantly entertained him with new complaints: the agreement to attend the chase, to which Mentor had called her attention, exasperated her beyond all bounds; for she knew that the intention of Telemachus was only to draw
Eucharis

Eucharis from the rest of the nymphs, that he might speak to her in private. A second hunting match was proposed soon afterwards, and Calypso was convinced that it was intended for the same purpose as the first. But being determined to disappoint them, she said, she would be of the party; but her resentment being too violent to be concealed, she suddenly broke out in the following reproachful terms:

“ Is it thus, presumptuous youth! that thou hast made my dominions an asylum from the resentment of Neptune, and to elude the righteous vengeance of the gods? Hast thou entered this island, which is prohibited to mortals, only to defy my power, and despise the passion that I have manifested for thee? Hear me, ye gods of the celestial and infernal world! let the sufferings of an injured deity awaken your vengeance! overtake this perfidious, this ungrateful, this impious mortal with swift destruction! And since thou art more insensible and more obdurate than thy father, may thy sufferings also be longer and more severe; mayst thou never behold thy country! that wretched, that despicable Ithaca, which, in the folly of thy presumption, thou hast, without a blush, preferred to immortality with me! or rather, mayst thou perish within the sight of it; mayst thou then, plunged in the deep, be driven back, the sport of the waves, and cast, lifeless, upon these sands, which shall deny thee burial! May my eyes behold the vultures de-

vour

your thee! they shall see them; and she whom thou lovest, shall see them also; she shall experience my despair and anguish, and her misery shall be my happiness."

While Calypso was thus speaking, her whole countenance was enflamed with rage; there was a gloomy wildness in her looks, which continually hurried from one object to another; her lips trembled, a livid circle surrounded them, and her colour, which was sometimes pale as death, changed every moment: her tears, which she had plentifully shed, now ceased to flow; despair and rage seemed to have dried up their source; and her voice was hoarse, tremulous and interrupted. Mentor remarked all the changes of her emotion, but said nothing more to Telemachus: he treated him as a man infected with an incurable disease; but he frequently regarded him with a look expressive of compassion.

Telemachus, sensible of his weakness, and conscious that he was unworthy of the friendship of Mentor, kept his eyes fixed upon the ground; not daring to look up, lest he should meet those of his monitor, by whose very silence he was condemned: he was often inclined to throw himself upon his neck, and at once to confess and renounce his folly; but he was sometimes restrained by a false shame, and sometimes by a consciousness that his profession would not be sincere; and a secret fondness for a situation, which, though he knew to be dangerous, was yet

yet so pleasing, that he could not resolve to quit it.

The deities, assembled upon Olympus, kept their eyes fixed, in silent suspense, upon the island of Calypso, to see the issue of this contest between Venus and Minerva. Cupid, who, like a wanton child, had been caressed by all the nymphs in their turns, had set every breast on fire; Minerva, under the form of Mentor, had availed herself of jealousy, the inseparable attendant upon love, to preclude its effects; and Jupiter resolved to be a spectator of the conflict, and remain neuter.

Eucharis, fearing Telemachus might escape from her chains, practised a thousand arts to detain him: she was now ready to go out with him a second time to the chace, and had dressed herself like Diana: the deities of love and beauty had, by a mutual effort, so much improved her charms, that they were now superior even to those of Calypso. That goddess beheld her at a distance; and seeing her own reflection also in a clear fountain near which she stood, the comparison filled her with shame and vexation; she hid herself in the innermost recess of her grotto, and vented this soliloquy.

“ My endeavours to interrupt the pleasure of these lovers, by declaring that I would go with them to the chace, are vain and fruitless: shall I still go? alas! shall I be a foil to her beauties? shall I encrease her triumph and his passion?

Wretch that I am, what have I done! I will not go; they shall not go; I have it in my power to prevent them. If I intreat Mentor to quit the island with his friend, he will immediately conduct him to Ithaca. But what do I say! and what will become of Calypso, when Telemachus is departed! Where am I! what shall I do! O cruel Venus! O Venus, thou hast deceived me; thou hast betrayed me with a fatal present! Pernicious boy! I opened my heart to thee, seduced by the pleasing hope, that thou wouldst introduce felicity; but thou hast perfidiously filled it with anguish and despair. My nymphs combine against me; and my divinity serves only to perpetuate my sufferings. O that I were at liberty to put an end to my sufferings and my life together! But thou shalt die, Telemachus, because I cannot! I will revenge myself of thy ingratitude; the nymph shall be the witness of thy punishment: and, in her presence, will I strike thee to the heart. But alas! I rave: O unhappy Calypso! what is it thou desirest? wouldst thou destroy the guiltless youth, whom thou hast plunged into a sea of misfortunes? It is I that have kindled, in the chaste bosom of Telemachus, a guilty flame: What innocence! what virtue! how noble his detestation of vice, how heroic his disdain of inglorious pleasure! Why did I taint so immaculate a breast? He would have left me, alas! and must he not leave me now? or, since he lives but for my rival, if he stays,

stays, must he not stay only to despise me? But I deserve the misery that I suffer! Go then, Telemachus! again let the seas divide us; go, and leave Calypso without consolation, unable to sustain the burden of life, unable to lay it down in the grave! leave me, without consolation, overwhelmed with shame and driven to despair; the victim of remorse, and the scorn of the haughty Eucharis!"

Thus she complained alone in her solitary grotto: but, the next moment, starting suddenly from her seat, she ran out with a furious impetuosity, and cried aloud, "Where art thou, Mentor? is it thus that thy wisdom enables Telemachus to withstand the assaults of vice, which would triumph in his fall? thou sleepest, while love is vigilant against thee. I can no longer bear this slothful indifference: canst thou behold the son of the great Ulysses dishonour his birth, and forego the advantages of his fortune, with this negligent tranquillity? Was it to thy care, or mine, that his friends have committed him? wilt thou, then, sit idle, while I am busy for the preservation of his wounded heart? The remotest part of this forest abounds in tall poplars, of which a commodious vessel may easily be constructed: It was there, Ulysses himself built the vessel, in which he set sail from this island; and there you will find, in a deep cave, all the implements that are necessary for the work."

She had no sooner communicated this intelligence to Mentor, than she repented of it; but Mentor lost not a moment to improve it: he hastened immediately to the cave, found the implements, felled the poplars, and in the space of one day constructed a vessel fit for the sea; for the power and ingenuity of Minerva, required but a short time for the performance of so great a work.

Calypso suffered the most tormenting anxiety and suspense: she was impatient to know, what Mentor would do in consequence of her information; and yet she was unable to bear the thought of leaving Telemachus and Eucharis at full liberty, by quitting the chace. Her jealousy would not suffer her to lose sight of the lovers; she, therefore, endeavoured to direct the chace towards that part of the forest, where she supposed Mentor would be building the vessel: she heard the strokes of the axe and the mallet; she lent an attentive ear, and every blow that she heard made her tremble; yet she was distracted by her fears, that some amorous intimation, some sign, or glance, between Telemachus and Eucharis, might escape her notice.

Eucharis, at the same time, thought fit to rally her lover: "Are you not afraid, says she, that Mentor will blame you for going to the chace without him? what a pity it is, that you are under so severe a master! nothing can soften his austeri-

terity;

sterity; he affects to be an enemy to pleasure himself, and will not permit you to partake of any; not excepting even the most innocent amusements. Before you was able to govern yourself, it might be proper for you to submit to his direction; but after you have given such proofs of wisdom, you ought no longer to suffer yourself to be treated like a child."

This satirical reproach stung Telemachus to the heart, and created a secret indignation against Mentor, with an impatient desire to throw off his yoke: yet he was still afraid to see him; and his perplexity was so great, that he made Eucharis no reply. Towards evening, the hunt being over, during which all parties had felt equal constraint and uneasiness, they returned by that part of the forest where Mentor had been all day at work. Calypso, at a distance, saw the vessel finished, and a thick cloud, like the shades of death, instantly spread over her eyes; her trembling knees failed her, she was covered with a cold sweat, and obliged to support herself by leaning on the nymphs that surrounded her; Eucharis pressing to assist her, she pushed her back with a frown of indignation and disdain.

Telemachus, who saw the vessel, but did not see Mentor, who had finished his work and was retired, asked the goddess to whom it belonged, and for what purpose it was intended: she could not answer him immediately; but at length she told him, it was to send away Mentor, and that she

she had directed him to build it: "No longer, said she, shall you be distressed by the austerity of that severe censor, who opposes your happiness, and would be jealous of you, if you should become immortal." "To send away Mentor! said Telemachus; then I am undone indeed: if he forsakes me, whom shall I have left, O Eucharis, but thee?" Thus, in the unguarded moment of surprize and love, the secret escaped him in words, which his heart prompted, and of which he did not consider the import: he discovered his indiscretion, when it was too late; the whole company were struck dumb with astonishment; Eucharis blushing, and fixing her eyes upon the ground, stood behind the crowd quite disconcerted, not daring to appear: but though shame glowed upon her cheek, joy revelled in her heart. Telemachus scarce knew what he had done, and could not believe that he had expressed himself with so little discretion; the whole appeared to him like a dream; but it was like a dream of confusion and perplexity.

Calypso, more furious than a lionness robbed of her young, instantly quitted the place; and made her way through the forest with a hasty and disordered pace, regardless of any path, and not knowing whither she was going: at length, however, she found herself at the entrance of her grotto, where Mentor waited her return. "Depart from my island! said she, O stranger, who art come hither only to interrupt my peace! Begone, thou

thou hoary dotard, with that infatuated boy! and be assured, that, if he is found another hour within my dominions, thou shalt experience the power of a deity to punish. I will see him no more; nor will I suffer any of my nymphs to speak to him, or look at him: this I swear by the waters of the Styx, an oath at which even the divinities tremble! But thou, Telemachus, shalt know that this is but the beginning of thy sufferings. Ungrateful wretch! I dismiss thee from this island; but it is only to be a prey to new misfortunes: I will be revenged, and thou shalt regret the abuse of my bounty in vain. Neptune still resents the injury which he received from thy father in Sicily; and, solicited by Venus, whose worship thou hast since despised in the isle of Cyprus, he is now meditating new storms against thee. Thou shalt see thy father, who is living still; but, when thou seest him, thou shalt not know him: and thou shalt not meet him in Ithaca, till thou shalt suffer the severest persecutions of fortune. Begone! I conjure the celestial deities to revenge me! Mayst thou be suspended in the middle of the deep, by the crag of some solitary and naked rock! There may the thunder strike thee from above; and there mayst thou invoke Calypso, who shall scorn thy repentance, and enjoy thy punishment!"

Having uttered these words in the transports of her rage, she was on the point of forming the most contrary resolutions; and the desire of re-

taining Telemachus revived in her bosom. "Let him live, said she to herself, and let him continue here! the time may come, when he will learn to set a just value upon my friendship; and reflect, that Eucharis has no immortality to bestow. But, O too blind Calypso! thou hast ensnared thyself by an inviolable oath; it has bound thee with everlasting bonds; and the irremeable waters of Styx, by which thou hast sworn, preclude for ever the return of hope!" While these thoughts passed silently in her bosom, the furies were seen depicted upon her countenance, and all the pestilential venom of the black Cocytus seemed to exhale from her heart.

Telemachus was struck with horror; she instantly perceived it, for what is hidden from the penetration of love? and the discovery added new violence to her phrenzy. She suddenly started from the place where she stood, with all the fury that inspires the votaries of Bacchus, when their shouts echo from the mountains of Thrace; she rushed into the woods with a javelin in her hand, calling all her nymphs to follow her, and threatening to pierce those who did not instantly obey: terrified at this menace, they thronged round her; and Eucharis among the rest; her eyes swimming in tears, and her last look directed to Telemachus, to whom she did not presume to speak. The goddess trembled with rage when she approached her; and was so far from being softened by her submission, that she burned with fresh fury, when

when she perceived, that the affliction of Eucharis gave new lustre to her beauty.

Telemachus was now left alone with Mentor; he threw himself on the ground, and embraced his knees: not daring to throw himself on his neck, or even to lift up his eyes upon him: he burst into tears, and would have spoken, but his voice failed him, and he was yet more at a loss for words; he knew not how to behave, what he did, or what he would do: but at length he cried out, O thou more than father! O Mentor! deliver me from the evils that surround me. I can neither desert, nor follow thee: deliver me from myself, put an end to my being."

Mentor embraced him, comforted, and encouraged him; and, without soothing his passion, instructed him to support himself. "Son of the wise Ulysses! said he, whom the gods have so highly favoured, and whom they favour still; the very sufferings of which thou art now complaining, are new testimonies of their love: he, who has not been sensible of his weakness, and the strength of his passions, is unacquainted with wisdom; he is unacquainted with himself; nor is he aware, how little his own heart is to be trusted. The gods have conducted thee as it were by the hand, to the very brink of destruction; they have shewed thee the depth of the abyss, but they have not suffered thee to fall in: secure now the knowledge, which otherwise thou couldst never have acquired; and improve that experience, without

which, it would have been in vain to tell thee of the treachery of love, who flatters only to destroy, and who, under the appearance of happiness, conceals the keenest anguish. This lovely, this perfidious boy, came hither blooming in immortal beauty, and all was mirth and sport, elegance and dissipation; thou hast seen him; he stole away thy heart, and thou hadst pleasure in permitting him to obtain the prize; yet didst thou seek pretences to be ignorant of the wound thy breast received; thou wast solicitous to impose on me, and to flatter thyself; and thou art now gathering the fruits of thy indiscretion. Thou art importuning me to rid thee of thy life, and that I will comply with thy request, is the only hope that lingers in thy breast; the goddess, by the violence of her passions, is transformed to an infernal fury; Eucharis is tormented by a flame more insupportable than the pains of death; and, among the other nymphs of Calypso, jealousy has scattered all her plagues with an unsparing hand. Such are the exploits of that traitor Cupid, whose appearance was so gentle and lovely! Summon therefore all thy courage! How greatly art thou beloved by the gods, who have prepared a way for thee to fly from him, and return to thy native country! Calypso is herself compelled to drive thee hence; the ship is ready: Why then delay to quit this island, where virtue cannot dwell?"

Mentor, while he was yet speaking, took Telemachus by the hand, and led him towards the shore:

shore: he followed with silent reluctance, and looked behind him at every step; Eucharis was still in sight, though at a considerable distance, which every step enlarged. When he could no longer see her face, he gazed at her fine hair, which tied in a lock played gracefully behind her, and at her loose light robe that flowed negligently in the wind; he remarked the easy majesty of her gait, and could have kissed the mark of her footsteps on the ground: when his eye could no longer reach her, he listened attentively, and thought he heard her voice: he still saw her, though absent; his fancy realized her image, and he imagined he was talking with her, not knowing where he was, nor hearing a word that Mentor uttered.

At length, recovering himself as from a dream, “Mentor, said he, I am resolved to follow you, but I have not yet taken leave of Eucharis; and I would rather perish, than abandon her with ingratitude. Stay only till I see her once more; stay only till I bid her eternally farewell: permit me, at least, to tell her, that the gods, jealous of my felicity, compel me to depart; but that they shall sooner put a period to my life, than blot her from my remembrance. O my father! permit me this last consolation, this reasonable request; or destroy me this moment on the spot. Fear not that I entertain a wish to continue in this island, nor will I suffer myself to be enslaved by love; my heart is, indeed, a stranger to the passion; I

am sensible only of gratitude and friendship for Eucharis: I desire only to bid her adieu, and I will instantly depart.

“ My son, replied Mentor, my pity for you is more than I can express: your passion is so violent, that you are not sensible it possesses you; you suppose yourself to be in a state of tranquillity, even while you are entreating me to take away your life; you declare that you are not under the influence of love, while you feel yourself unable to quit the object of your passion; you have eyes and ears for her alone, and are blind and deaf to all beside; so the wretch, whom a fever has rendered delirious, affirms he is not sick. Your understanding is blinded by your passion; you are ready to renounce Penelope who expects you in Ithaca, and Ulysses whom you shall certainly see again at your return, and to whose throne you are to succeed; you would give up all the glory, which the gods have promised and confirmed by the miracles which they have wrought in your behalf, to live an obscure and inglorious life with Eucharis; and yet you pretend, that your attachment to her is not the effect of love. Whence then is your anxiety? what but love has made you weary of life; and what else produced the transport, that betrayed your secret to Calypso? I do not accuse you of insincerity, but I deplore your blindness: fly, fly, O Telemachus! for love can be subdued by flight alone: against such a foe, true courage consists in flight and fear; but

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we must retreat without deliberation, and without looking back. You cannot have forgotten the tender anxieties you have cost me from your earliest infancy, nor the dangers which you have avoided by my counsel: why, then, will you distrust me now? believe me, or consent that I may leave you to your fate. You know not the anguish I have suffered, to see you rush forward in the path of destruction; you know not what I secretly felt, when I did not dare to speak to you; your mother, at your birth, felt not a severer pang. I was silent; and suppressed even my sighs, in the fond hope, that you would at length return to me without admonition or reproof. O my son! ease my afflicted heart! restore to me that which is dearer to me than life; give me back Telemachus whom I have lost, and be thyself once more. If reason shall at length prevail over passion, I shall live, and my life shall be happy; but if, in the contest with love, reason shall give way, Mentor can live no longer."

While Mentor was speaking, he continued to advance towards the sea; and Telemachus, who had not yet sufficient resolution to have followed him, was yet so far influenced, as to suffer himself to be led forward without resistance. Minerva, still concealed under the form of Mentor, covered him invisibly with her shield, and diffusing round him the divine radiance of uncreated light, its influence was immediate and irresistible; and Telemachus possessed a strength of mind, which,
since

since he came into the island of Calypso, he had never felt. They came at length to the sea shore, which, in that place, was steep and rocky; it projected in a cliff, which was broken by the foaming surge below, and which, from the top, commanded an extensive prospect: from this promontory, they looked to see, whether the ship, which had been built by Mentor, remained where they had left it; but they beheld a melancholy spectacle.

Love, conscious that his shafts could make no impression upon Mentor, now saw him carry off Telemachus, with new pangs of disappointed malignity: he wept with rage and vexation; and went in search of Calypso, who was wandering in the gloomy forests. The moment she saw him, a deep sigh escaped her, and she felt every wound in her bosom begin to bleed afresh: "Art thou a goddess? said the disdainful youth; and dost thou suffer thyself to be defied by a feeble mortal, a captive in thy dominions? Why is he suffered to depart with impunity?" "O fatal power! replied Calypso, no more will I attend to thy pernicious counsel, which has already seduced me from a state of perfect and delicious tranquillity, and plunged me in an abyss of misery, where thought itself can find no bottom: counsel is now, indeed, too late; I have sworn by the waters of the Styx, that I will not detain him. Jupiter himself, the father of the gods, omnipotent and eternal, does not dare to violate this awful oath.

oath. Depart then, Telemachus, from this island ! Depart thou also, pernicious boy, for thou art more than him the author of my misfortunes."

Love, wiping away her tears, replied, with a smile of derision and disdain, " And this oath has left you without an expedient? Submit the affair to my management. Observe the tenor of your oath, take no measures to detain Telemachus; but neither I, nor your nymphs, have sworn by the river Styx to let him go: I will secretly incite them to burn the vessel that Mentor has so hastily built, and his diligence to circumvent us shall be ineffectual; he also shall be circumvented in his turn, and find himself unexpectedly deprived of all means to rescue Telemachus from your power."

The voice of love thus soothed the despair of Calypso, as the breath of the zephyr, upon the margin of a stream, refreshes the languid herds, which are fainting in the burning heat of the summer's sun: the sweet influence of hope and joy, was again admitted to her breast; her countenance became serene, and her eye soft and placid; the glooms of care were for a moment dissipated; she stopped, she smiled; and she repaid the flattery of the wanton boy, with caresses, which prepared fresh torments for herself.

Cupid, pleased with having prevailed upon Calypso, went to try his influence upon her nymphs, who were scattered and wandering upon the mountains, like a flock of sheep, which, pursued by
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some hungry wolf, had fled far from the shepherd. Love having presently got them together, "Telemachus, says he, is still in your power: make haste, then, and set fire to the vessel, which the presumptuous Mentor has constructed to carry him off." Torches were now lighted in a moment; they rushed towards the sea shore, with the cries and gestures of frantic Bacchanals, their hair dishevelled, and their limbs trembling; the flames spread; the whole vessel, being built with dry wood, was soon in a blaze; and the smoke, intermixed with sheets of fire, rose in a cloudy volume to the sky.

Telemachus and Mentor beheld the fire, and heard the cries of the nymphs, from the top of the rock. Telemachus was secretly inclined to rejoice at what had happened; his heart was not yet perfectly restored; and Mentor remarked, that his passion was like a fire not totally extinguished, which, from time to time, gleams from the embers, and frequently throws out some brilliant sparks: "Now, says Telemachus, our retreat is cut off, and our escape from this island is impossible!"

Mentor, perceiving Telemachus was relapsing into all his follies, knew that not a moment was to be lost: he saw a vessel at anchor at a distance, not daring to approach the shore, because it was well known to all pilots, that the island of Calypso was inaccessible to mortals: this prudent guardian of unexperienced youth, therefore, suddenly

denly pushed Telemachus from the top of the rock into the sea, and instantly leaped after him. Telemachus, who was at first stunned by the fall, drank of the briny wave, and became the sport of the billows ; but at length, recovering from his astonishment, and seeing Mentor, who stretched out his hand to assist him in swimming, he thought only how to leave the fatal island at a distance.

The nymphs, who thought they had secured their captives, filled the air with dreadful shrieks, when they saw them escape ; Calypso, again overwhelmed with despair, retired to her grotto, which she filled with unavailing sighs : and Cupid, who saw his triumph suddenly changed into an inglorious defeat, sprung up into the air, and, spreading his wings, took his flight to the Idalian groves, where he was expected by his mother : the boy, still more cruel than Venus, consoled himself for his disappointment, by laughing, with her, at the mischief they had done.

Telemachus perceived with pleasure, that his fortitude and love of virtue revived, in proportion as his distance from the fatal island of Calypso increased : “ I now, said he to Mentor, experience what you have often told me ; but what, if I had not experienced, I could never have believed ; vice can only be subdued by flight. O my father, how dear a testimony have the gods given me of their love, by granting me the guidance

dance and protection of thy wisdom ! I deserve, indeed, to be deprived of both ; and to be abandoned to my own folly. I now fear neither seas nor tempests ; I apprehend danger, only from my passions : Love alone is more to be dreaded, than all the calamities of shipwreck.

THE END OF THE SEVENTH BOOK.

BOOK





*Youth gratified with innocent Pleasure, Temperance
fills the Cup, and Wisdom Strikes the Lyre. See Book VIII.*

B O O K VIII.

A R G U M E N T.

Adoam, the brother of Narbal, happens to command the ship, which proves a Tyrian, and Telemachus and Mentor are kindly received on board. Adoam recollects Telemachus, and relates to him the tragical end of Pygmalion and Astarbe, and the accession of Balezar, whom his tyrannical father, at the instigation of this woman, had disgraced. During the banquet, which he prepares for his guest, Achitoas, by the melody of his song, draws together all the Tritons, Nereids, and other deities of the sea, in crouds round the vessel. Mentor, taking the lyre in hand, far excels Achitoas. Adoam, after this, relates what is worthy of remark in Bœtica. He describes the soft temperature of the climate, and other beauties of that country, where the people, whose manners are correspondent with the dictates of pure nature, live in uninterrupted tranquillity.

THE vessel, which lay at anchor, and to which Telemachus and Mentor were advancing, was of Phenicia, and bound to Epirus. The Phenicians who were on board, had seen Telemachus in his voyage from Egypt; but it was not probable he could be sufficiently distinguished to be known, while he was combating the waves. When Mentor was near enough the vessel to be heard, he raised up his head, and called out with a loud voice, "Phenicians! you, who

are ready to succour the distressed of all nations, refuse not your assistance to two strangers, whose life depends upon your humanity : if you have any reverence for the gods, receive us on board your ship, and we will accompany you whithersoever you are bound." The commander immediately answered, " We will receive you joyfully : it is not necessary that you should be known to us ; it suffices, that you are men, and in distress : we are not ignorant of our duty to-wards strangers under misfortunes." He gave orders accordingly, and they were taken into the ship.

When they first came aboard, they were so exhausted and out of breath, that they could neither speak nor move ; for they had been swimming a long time, and had struggled hard with the billows : they recovered, however, by degrees, and had change of apparel brought them ; their own being heavy with the water it had imbibed, which ran off from all parts. When they were able to speak, the Phenicians gathered round them, impatient to be informed of their adventures : " How, said the commander, did you get into that island, from whence you came hither ? it is, said he, in the possession of a cruel goddess, who suffers no mortal to enter it ; and, indeed, it is surrounded by frightful rocks, which are always beaten by so dreadful a surge, that it can scarce be approached without certain shipwreck."

Mentor

Mentor replied, " We were driven on shore by a storm: we are Greeks from Ithaca, an island not far from Epirus, whither you are bound; and if you should not touch at Ithaca, which, however, is in your course, we shall be satisfied to be put on shore at your port: we have friends at Epirus, who will procure us a passage to Ithaca; and we shall be ever indebted to your humanity, for the happiness of being again restored to all that is dear to us in the world."

Telemachus remained silent, leaving Mentor to answer for them both, the errors which he had fallen into in the island of Calypso having greatly increased his prudence: he was now diffident of himself; and so thoroughly sensible how much he always stood in need of the direction of superior wisdom, that, when he had no opportunity of asking Mentor's advice, he at least examined his countenance, and endeavoured to discover his sentiments in his looks.

The Phenician commander, looking earnestly at Telemachus, thought he remembered to have seen him before; but not being able to recollect any particulars, " Permit me, said he, to ask, if you have not some remembrance of having seen me before; for I think this is not the first time I have seen you; your countenance is not unknown to me, it struck me at the first glance, but where I cannot recollect: my memory may perhaps be assisted by yours."

Telemachus

Telemachus immediately replied, with a mixture of surprize and joy, "I have felt, at the sight of you, exactly what you have felt at the sight of me: I well remember to have seen you; but I cannot recollect, whether it was in Egypt, or at Tyre." The Phenician, at the mention of Egypt and Tyre, like a man, who, waking in the morning, has brought back, by degrees, and as it were from a remote distance, the fugitive dreams which had fled with the shadows of the night, suddenly cried out, "Thou art Telemachus, with whom Narbal contracted a friendship when we were returning from Egypt! I am his brother, whom you have doubtless heard him often mention: I left you with him, after our Egyptian expedition, being myself obliged to make a voyage to Boëtica, that celebrated country, near the pillars of Hercules, on the remotest confines of the deep: having, therefore, but just seen you, it is not surprizing that I did not perfectly recollect you at first sight."

"I perceive plainly, said Telemachus, that you are Adoam: I had no opportunity of a personal acquaintance with you, but I have heard much of you from Narbal. How should I rejoice, to hear of him from you! for, to me, his memory will be for ever dear. Is he still at Tyre? has he suffered nothing from the suspicion and cruelty of Pygmalion?" "Telemachus, said Adoam interrupting him, know that
fortune

fortune has now consigned you to the care of a man, who will, to the utmost of his abilities, deserve the trust: I will put you on shore at Ithaca, before I proceed to Epirus; and you shall not find less friendship in the brother of Narbal, than in Narbal himself." While he was speaking, he observed that the wind, for which he had waited, began to blow; he, therefore, gave orders instantly to weigh anchor; the sails were spread to the breeze, and the oars divided the flood.

Adoam then took Telemachus and Mentor apart: "I will now, said he to Telemachus, gratify your curiosity. Pygmalion is no more; from that scourge, the righteous gods have delivered the earth! As he dared to confide in no man, so no man dared to confide in him: the virtuous were content to sigh in secret, and to hide themselves from his cruelty, without attempting any thing against him; the wicked thought there was no way of securing their own lives, but by putting an end to his. There was not a man in Tyre, who was not in perpetual danger of alarming his suspicion; and to this danger, his guards themselves were more exposed than others: as his life was in their hands, he feared them more than all the rest of mankind; and he sacrificed them to his safety, upon the slightest mistrust: thus, his very search of security, rendered the finding it impossible; those, in whose hands he had deposited his life, were themselves,

selves in perpetual danger by his suspicion; and they could not remove themselves from this dreadful situation, but by the death of the tyrant, to anticipate the effects of his suspicion.

The impious Astarbe, whom you have heard so often mentioned, was the first who took a resolution to destroy the king. She was passionately enamoured of a wealthy young Tyrian, whose name was Joazar; and had conceived a design of placing him upon the throne: to facilitate the execution of this project, she persuaded the king, that Phadael, the eldest of his two sons, being impatient to succeed him, had conspired against his life; she suborned witnesses to support the charge, and the unhappy tyrant caused his innocent son to be put to death. Ba-leazar, his second son, was sent to Samos, under the pretence of being instructed in the manners and the sciences of Greece; but, in reality, because Astarbe had hinted to the king, that it was necessary he should be removed, lest he should associate himself with the malecontents. The ship, in which he was embarked, had scarce quitted the port, when those who had been appointed to navigate her, having been corrupted by the perfidious inhumanity of Astarbe, contrived to wreck the vessel in the night; they threw the young prince into the sea, and preserved themselves by swimming to some foreign barks, that waited for them at a convenient distance.

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The amours of Astarbe were secrets only to Pygmalion, who fondly imagined himself to be the only object of her affection: this suspicious monarch, who heard even the whisper of the breeze with distrust and dread, relied on this abandoned woman with a blind and implicit confidence: at the time, however, when love rendered him the dupe of her artifices, he was incited, by avarice, to find some pretence for putting Joazar, her favourite; to death, that he might seize upon his riches.

But, while Pygmalion became a prey to suspicion, love, and avarice, Astarbe was contriving his immediate destruction: she was afraid, he might have discovered something of her connection with Joazar, and if not, she knew that avarice alone, would furnish him with a sufficient motive to cut him off; she concluded, therefore, that not a moment was to be lost: she saw, that all the principal officers of the court were ready to dip their hands in the blood of their sovereign, and she heard of some new conspiracy every day; yet there was none whom she could make the confidants of her design, without putting her own life in the power of any one who might betray her, and therefore she deemed it the least dangerous method to destroy Pygmalion by poison.

It was his general practice to eat with her in private; and he always dressed his food himself, fearing to trust to any hand but his own: he used to lock himself up in the most retired part

of his palace, the better to conceal his fears, and elude observation, while he was thus employed. He did not dare to enjoy any of the pleasures of the table, nor to taste any thing which had not been prepared wholly by himself; he was thus precluded from the use, not only of delicacies and refinements in the culinary art, but of wine, bread, salt, oil, milk, and all other common aliments: he fed only upon fruit, which he gathered himself from his garden, or such roots and herbs as he sowed and dressed with his own hands; he drank no liquor, but the water which he drew from a spring that was inclosed in a part of the palace, of which he always kept the key; and, notwithstanding he seemed to repose so much confidence in Astarbe, he did not lay aside his precaution even with respect to her; he obliged her to eat and drink of every thing that furnished out their repast, before he tasted it himself, that he might be sure not to be poisoned without her, and that she might have no hope of surviving him. She contrived, however, to render this precaution ineffectual; for she took an antidote, which she had obtained of an old woman yet more wicked than herself, whom, upon this occasion, she made no scruple to trust, as she was already the confidant of her amours. As she was thus secured against danger, she no longer hesitated about poisoning the king.

She accomplished her purpose in the following manner. At the very instant they were sitting down

down to their repast, the old woman made a noise at one of the doors of the apartment; the king, who was continually under the terrors of assassination, was greatly alarmed, and ran in haste to the door, to examine if it was well secured: the old woman, having performed her part, withdrew; and the king stood torpid in suspense, not knowing what to conclude on the noise he had heard, nor daring to resolve his doubts by opening the door. Astarbe encouraged him, caressed him, and pressed him to eat, having taken the opportunity of throwing poison into his golden cup, while he ran to the door upon the alarm. Pygmalion, with his usual precaution, gave the cup first into her hand; and she drank without fear, relying on the virtue of the antidote: Pygmalion drank also, and, in a short time afterwards, sunk down in a state of total insensibility. Astarbe, who knew that he was capable of putting her to death upon the slightest suspicion, and that he might recover from this fit while he had yet strength to do it, immediately rent her clothes, tore her hair, and burst into clamorous lamentations: she took the dying monarch in her arms, pressed him to her bosom, and shed over him a flood of tears, which this deceitful woman had always at command; but when she saw that his strength and spirits were exhausted, and the last agony coming on, she dropped the mask of tenderness, and, to prevent a possibility of his recovery, threw herself

upon him, and smothered him: she then took the royal signet from his finger, and the diadem from his head, and presented them both to Joazar, whom she called in for that purpose. She imagined, that all who had adhered to her interest, would readily concur in the gratification of her passion; and that her lover would be proclaimed king: but those, who had paid their court to her with the greatest assiduity, were base and mercenary wretches, incapable of a sincere affection: they were also destitute of courage, and were deterred from supporting Astarbe, by the fear of her enemies: her own pride, dissimulation, and cruelty, were yet more formidable; and every one wished for her destruction, as a pledge of his own security.

In the mean time, the palace was in the utmost tumult and confusion: nothing was heard, but a repetition of the words, "The king is dead!" some were terrified; others ran to arms; every one rejoiced at the event, but every one apprehended the consequences. The news presently circulated, from mouth to mouth, through the whole city of Tyre; where there was not so much as a single person to be found, that regretted the death of the king, which was a deliverance and consolation to all his subjects.

Narbal, struck with an event so sudden and awful, compassionated the misfortunes of Pygmalion, though he could not but detest his vices: he regretted, like a man of humanity, his having betrayed

betrayed himself to destruction, by an unlimited and undeserved confidence in Astarbe; and chosen rather to be a tyrant, disclaimed by nature, and abhorred by mankind, than to fulfil the duties of a sovereign, and become the father of his people. He was also attentive to the interests of the state, and expeditiously assembled the friends of their country to oppose the measures of Astarbe; under whose influence, there was reason to apprehend a reign, yet more oppressive than that of Pygmalion himself.

Narbal knew, that Baleazar escaped drowning, when he was thrown into the sea; though even the wretches, who assured Astarbe of his death, thought otherwise: under favour of the night he saved himself by swimming; and some Cretan merchants, moved with compassion, took him into their vessel: he did not dare to return to his father's kingdom, having no reason to doubt but that his destruction was intended, and being equally afraid of the cruel suspicion of Pygmalion, and the fatal artifices of Astarbe. He therefore wandered about on the coast of Syria, where he had been landed by the Cretans who took him up, and to gain a scanty subsistence was reduced to tend a flock of sheep: at length, however, he found means to make Narbal acquainted with his situation; not doubting, but that he might safely trust his secret and his life with a man, whose virtue had been so often tried. Narbal, though he had been ill treated

by the father, did not look with less tenderness on the son; nor was he less attentive to his interests, in which, however, his principal view was to prevent his deviating from the duty he still owed to his father; and, therefore, he exerted all his influence, to reconcile him to his misfortunes.

Baleazar had requested Narbal, to send him a ring as a token, whenever it should be proper for him to repair to Tyre; but Narbal did not think it prudent, to send for him during the life of Pygmalion, as it would have been attended with the utmost danger to them both; the tyrant's inquisitive circumspection being such, as no subtilty or diligence could elude: but, as soon as the fate he merited had overtaken him, Narbal sent the ring to Baleazar, who set out immediately, and arrived at the gates of Tyre, while the whole city was in confusion and perplexity, to know who should succeed to the throne of Pygmalion: he was immediately known and acknowledged, as well by the principal Tyrians, as by the multitude; he was beloved, not on account of any veneration for the memory of his father, who was the object of universal detestation, but for his own amiable and gracious disposition; and even his long sufferings threw a kind of splendour round him, which heightened his good qualities, and produced a tender interest in his favour.

Narbal

Narbal assembled the chiefs of the people, the elders of the council, and the priests of the great goddess of the Phenicians. They saluted Balear as their king; and caused him to be proclaimed by the heralds, amidst the acclamations of the people. The shouts were heard by Astarbe, in one of the innermost recesses of the palace, where she had shut herself up with the infamous Joazar, her favourite: she was abandoned by all the sycophants and parasites, the corrupt prostitutes of power, who had attached themselves to her during the life of Pygmalion; for the wicked are ever in fear of the wicked; they know them to be unworthy of confidence, and, therefore, do not wish they should be invested with power. Men of corrupt principles, know that others, like themselves, would abuse authority, and to what excess they carry oppression: they wish rather to have the good set over them; for though they cannot hope for reward, they know they shall experience moderation and indulgence. Astarbe, therefore, was deserted by all but a few wretches, who had been accomplices in her greatest crimes, and that, whatever party they should espouse, they could not hope to escape punishment.

The palace was soon forced; the guilty, who are naturally irresolute and timid, made little resistance, and endeavoured to save themselves by flight. Astarbe, disguised like a slave, attempted to make her escape; but she was detected and seized

seized by a soldier, who knew her; and it was with great difficulty, that the furious populace were prevented from tearing her to pieces; they had already thrown her down, and were dragging her along the streets, when Narbal rescued her out of their hands. She then requested an audience of Baleazar, whom she hoped to influence by her beauty, and to impose upon by pretending that she could make important discoveries. The young king could not refuse to hear her; and she approached him with an expression of sweetness and modesty in her countenance, which gave new power to her beauty, and might have softened the most irritated breast. She addressed him with the most subtle and insinuating flattery; she acquainted him how much she had been esteemed by Pygmalion; she conjured him, by the ashes of his father, to take pity upon her. She invoked the gods, as if she had worshipped them with the greatest purity of heart; she shed a flood of tears, and prostrating herself on the ground before the young monarch, she passionately embraced his knees. But she neglected nothing to render him suspicious of the most zealous and affectionate of his servants: she accused Narbal, of having entered into a conspiracy against Pygmalion; and of having endeavoured to suborn the people to elect him king instead of Baleazar, whom, she insinuated, he had also intended to poison. Thus she calumniated every other person, whom she knew to be
a friend

a friend to virtue; and expected to find Baiazar susceptible of the same distrust and suspicion, as his father: but the young prince, discerning and disdainful both her subtilty and her malice, suddenly interrupted her, by calling in his guards; she was immediately carried to prison, and persons of wisdom and experience were appointed to enquire into her conduct.

They discovered, with horror, that she had poisoned and smothered Pygmalion; and that her whole life had been a continued series of the most enormous crimes: she was, therefore, judged deserving of the severest punishment which the laws of Phenicia could inflict, and condemned to be burnt to death by a slow fire. But, as soon as she perceived that her crimes were known, and her judges inexorable, she resembled one of the infernal furies; and immediately swallowed poison, which she constantly had about her, as the means of a speedy death, if she should be condemned to suffer lingering tortures. Those who were about her soon perceived, that she suffered intolerable pain, and offered such relief as was in their power; but, without giving any answer, she made signs that she would admit of no assistance: when mention was made to her of the righteous gods, whose anger she had provoked, instead of expressing penitence or remorse, she turned her eyes towards heaven with a mixture of despight and arrogance,

as if she abhorred their attributes, and defied their vengeance.

Rage and impiety were pictured in her dying features. Not a trace remained of that beauty, which had been fatal to so many; every grace was obliterated; her eyes, deprived of all their brilliancy, were turned hastily on every side, with a savage ferocity; her lips were convulsed, her mouth open, and her whole countenance distorted, and hideous to the sight; a livid paleness succeeded, and her body became cold: yet sometimes she started, as it were, back to life; but it was only to express the pang that roused her, by shrieks and groans. At length, however, she expired, leaving those who beheld her, in a state of inexpressible confusion and horror. Doubtless her guilty soul descended to those mournful regions, where the unrelenting daughters of Danaus are perpetually employed in attempting to fill vessels that will not hold water; where Ixion for ever turns his wheel; and Tantalus in vain endeavours to slake his everlasting thirst, with the liquid element that eludes his lips; where Sisyphus, with unavailing labour, rolls up the stone, which continually returns; and where Tityus feels the gnawing vulture incessantly prey upon his heart, which, as fast as it is devoured, is renewed.

Baleazar expressed his gratitude to the gods, by innumerable sacrifices, and began his reign,
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by a conduct altogether different from that of Pygmalion. He applies himself, with great diligence, to revive commerce, which had long languished by a gradual decline: in matters of importance, he takes the advice of Narbal, yet does not submit implicitly to his direction: he hears the different opinions that are offered him, and then determines according to his own; he is, consequently, the idol of his people; and by possessing their affections, he is master of greater treasures than the cruel avarice of his father could ever amass; for there is not a man in his dominions, that would not freely part with his whole property, if, upon a pressing necessity, he should require it of him: thus what his people possess, is more effectually his own, than it would be if he had deprived them of it. All precautions for the security of his person, are unnecessary; for he is continually surrounded by an impregnable defence, the affection of his people: there is not a subject in his kingdom, who does not dread the loss of his prince, as a calamity to himself; and who would not interpose between him and danger, at the hazard of his life. He is happy himself, and all his people participate in the happiness of their sovereign; he is afraid of requiring too much of them, and they are afraid of offering him too little: his moderation leaves them in affluence, but this affluence renders them neither intractable nor insolent; for they are habitually industrious, fond of com-

merce, and inflexible in preserving the ancient purity of their laws. Phenicia is again raised to the highest pitch of her former majesty and glory, and to her young king she owes all her prosperity.

“Narbal is his minister. O Telemachus! if he could now see you, with what pleasure would he load you with presents, and send you back with splendor to your country! How would he have rejoiced, to have placed the son of Ulysses upon the throne of Ithaca, to diffuse the same happiness through that island, which Baleazar dispenses at Tyre! And how happy am I, to render you this service in his stead!”

Telemachus, who was charmed with the relation of these events, and was yet more sensibly touched with the tender and zealous friendship with which the Phenician had received him in his misfortunes, clasped him to his breast in a transport of gratitude, affection, and esteem. Adoam then enquired, by what accident he came on shore at the island of Calypso; and Telemachus, in his turn, gave him the history of his departure from Tyre, of his passage to the isle of Cyprus, of the manner of his finding Mentor, of their voyage to Crete, of the public games for the election of a king after the flight of Idomeneus, of the resentment of Venus, of their shipwreck, of the pleasure with which they were received by Calypso, of her becoming jealous of one of her nymphs, and of his being thrown into the
sea

sea by Mentor, upon his perceiving a Phenician vessel at some distance from the shore.

This conversation ended, Adoam ordered a magnificent repast; and, as a farther testimony of his joy, he improved it with all the pleasures of which his situation would admit. During the entertainment, which was served by young Phenicians, cloathed in white garments, and crowned with flowers, the place was perfumed by burning the most odoriferous gums of the East: they were entertained with the sound of the flute, by musicians, to whom the rowers had resigned their seats; and this melody was frequently interrupted by Achitoas, who accompanied his lyre with his voice, in such melodious strains, as were worthy to be heard at the table of the gods, and capable of ravishing the ears of even Apollo himself. The Tritons, Nereids, and all the deities, who rule the waters under the father of the ocean, and even all the monsters of those regions unknown to man, quitted the watery grottos of the abyss, and assembled in crowds round the vessel to enjoy the harmony. A band of Phenician youths, of singular beauty, cloathed in fine linen whiter than snow, entertained them with dancing, in the manner of their country, afterwards the Egyptian measures, and at last with those of Greece. At proper intervals, the shrill voice of the trumpet interposed, and the waves resounded to the distant shores. The silence of the night, the calmness of the sea, the lambent radiance of the

the moon which trembled on the surface of the waves, and the deep azure of the sky spangled with innumerable stars, concurred to heighten the beauty of the scene.

Telemachus, who had naturally a quick and lively sensibility, relished these pleasures; yet he did not dare to suffer them to make too great an impression on him: since he had experienced in the island of Calypso, to his great confusion and disgrace, how easily a young mind is inflamed, he regarded all pleasures, however innocent, with distrust and dread; and watched the eyes and countenance of Mentor, to discover what he thought of these delightful scenes.

Mentor was pleased with his embarrassment, but without seeming to remark it: at length, however, touched with his self-denial, he said, with a smile, "I know, Telemachus, of what you are afraid, and your fear is laudable; do not, however, let it carry you too far: it is not possible to wish you the enjoyment of pleasure, more earnestly than I wish it you, provided it neither inflames the passions, nor effeminates the character: your pleasures must be such as unbend and refresh the mind, such as leave you complete master of yourself; not such as subdue you to their power. Those that I wish you, do not inflame the soul with a brutal fury; but sooth it, by a sweet and gentle influence, to a pure and peaceful enjoyment. You have endured toil and danger; and relaxation and so-

lace are now necessary: accept, then, with gratitude to Adoam, the pleasures which he offers you; enjoy them, my dear Telemachus, enjoy them perfectly. Wisdom has neither affectation or austerity; she is, indeed, the parent of delight; for she alone can render it pure and permanent; she alone has the secret of intermixing sports and merriment, with serious thought and important labour; by labour she gives poignancy to pleasure, and by pleasure she restores vigour to labour: wisdom blushes not to be merry, when a proper occasion for mirth presents itself."

Mentor, in pronouncing these words, took up a lyre; which he touched with so much skill, that Achitoas, struck with surprize and jealousy, dropped his own instrument from his hand; his eyes sparkled, his countenance changed colour, and his anguish and confusion would have been remarked by all present, if their attention had not been wholly engrossed by the music of Mentor; they were afraid even to breathe, fearing they should break in upon the silence, and lose some strain of his enchanting song. Their enjoyment would have been perfect, if they had not feared it would end too soon: the voice of Mentor, though it had no effeminate softness, was capable of all the varieties of modulation; it was equally melodious and strong; and had an expression peculiarly adapted to the sentiment, even in the minutest particular.

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He first sung the praises of Jupiter, the father and the sovereign of gods and men, who shakes the whole universe with a nod: he then represented Minerva, or wisdom, issuing from the head of Jupiter, that wisdom, which, proceeding from himself, as its only and eternal source, is diffused, in boundless emanation for the instruction of mankind. He sang these truths in such a strain of unaffected piety, and with such a sense of their sublimity and importance, that his audience imagined themselves transported to the summit of Olympus, and in the presence of Jupiter, whose eye is more piercing than his thunder. He then sung the fate of young Narcissus, who foolishly becoming enamoured of his own beauty, at which he gazed incessantly from the margin of a fountain that reflected it, pined away with desire, and was changed into a flower which bears his name: at last he celebrated the untimely death of the beautiful Adonis, who perished by the tusks of a boar, and whom Venus, with all her complainings to the gods, could not restore to life.

All who heard him, melted silently into tears, and felt an inexpressible delight in their grief. When he had ceased singing, the Phenicians gazed at each other with astonishment and admiration: one said, "This is certainly Orpheus; it was thus he tamed the wild beasts of the desert, and gave motion to trees and rocks:

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it was thus that he enchanted Cerberus, suspended the torments of Ixion and the Danaids, and softened the inexorable breast of Pluto, who permitted him to lead back the fair Eurydice from his gloomy dominions." Another said, it was Linus, the son of Apollo; and a third, that it was Apollo himself. Even Telemachus was almost as much surprised as the rest; for he knew not that Mentor had been so excellent a proficient in music. Achitoas, who had now sufficiently recollected himself, to conceal his jealousy, began an encomium upon Mentor, but he blushed as he spoke, and found himself unable to proceed. Mentor, who perceived his confusion, endeavoured to hide it from others; and, seeing he could not go on, he began to speak, that he might appear to interrupt him; he also endeavoured to console him, by giving him the praise he merited: Achitoas, however, could not be consoled; for he felt, that Mentor surpassed him yet more in generosity, than in the harmony of his voice.

In the mean time, Telemachus addressed himself to Adoam: I remember, said he, that you mentioned to me a voyage you made to Betica, since we returned together from Egypt: Betica is a country, concerning which many wonders are related, which appear almost incredible; tell me, therefore, whether they are true." "I shall be glad, said Adoam, to describe that country to

you ; for it is well worthy of your curiosity, and exceeds all that fame has reported it.

The river Betis flows through a fertile country, and the air is always serene and temperate. This river, which gives name to the country, falls into the ocean near the pillars of Hercules ; not far from the place, where the enraged sea, breaking its bounds, separated the country of Tarsis from the vast continent of Africa. This region seems to have preserved all the felicity of the golden age. In the winter, the freezing and boisterous breath of the North is never felt, and the season is, therefore, mild ; but, in summer, there are always refreshing Western gales, which blow about the middle of the day, and in this season therefore, the heat is never intense ; so that spring and autumn, united as it were to each other, walk hand in hand through the year. The vallies and the plains annually produce a double harvest ; the roads are bordered with laurels, pomegranates, jasmines, and other trees, that are always green, and always in flower ; the mountains are covered with flocks, whose wool, for its superior fineness, is sought by all nations. This delightful country contains also many mines of gold and silver ; but the inhabitants, happy in their simplicity, disdain to reckon gold and silver among their riches ; and value that only, which is absolutely necessary to relieve the real and natural wants of mankind.

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“ When we first traded with these people, we found gold and silver applied for the same purpose that we use iron; even their plough-shares were constructed of that metal. As they carried on no foreign commerce, they required no money; they were, almost all, either shepherds or husbandmen; few mechanics are to be found among them; for they suffered no arts to be exercised, but such as tended immediately to answer the necessities of life: besides, the greater part, even of those that live by husbandry, or keeping of sheep, are skilful in the exercise of such arts, as are necessary to manners so simple and frugal.

“ The women are employed in spinning the wool, and manufacturing it into stuffs, that are remarkably fine and white; they also make the bread, and prepare the victuals, which is no very difficult task, for they live chiefly upon fruits and milk, animal food being seldom eaten among them; of the skins of their sheep, they make a light sort of covering for their legs and feet, with which they also furnish their husbands and children: the women also make the habitations, which are a kind of tents, covered either with waxed skins, or the bark of trees; they make and wash all the apparel of the family, and keep their houses in great neatness and order: no art indeed is required in making their cloaths; for, in that temperate climate, they wear only a piece of fine light stuff, which is not formed to the shape

the body, but, for the sake of modesty, wrapped round it so as to fall in long plaits, according to the fancy of the wearer.

“ The men cultivate the ground, and manage their flocks; they also practice the arts of forming wood and iron into necessary utensils: though of iron they make little use, except in instruments of tillage: all the arts that relate to architecture, are entirely useless to them; for they build no houses: “ It shews too much regard to this world, say they, to erect edifices upon it which will last longer than ourselves; if we are defended from the weather, it is sufficient.” As to the other arts, which are so highly esteemed among the Grecians, the Egyptians, and all other nations that have admitted the innumerable wants of polished life, they hold them in the greatest abhorrence, as the inventions of vanity and luxury.

“ When they hear of nations, who have the art of erecting superb buildings, and of making splendid furniture of silver and gold, silks adorned with embroidery and jewels, exquisite perfumes, delicious meats, and instruments of music, whose harmony captivates the sense; they reply, that the people of such nations, are extremely unhappy, to have employed so much ingenuity and labour to render themselves corrupt and wretched: these superfluities, say they, serve only to effeminate, intoxicate, and torment their possessors; and tempt those who have them not, to acquire them by fraud and violence. Can that
superfluity

superfluity be good, which tends only to make men evil? Are the inhabitants of these countries more healthy or more robust than we are? do they live longer? do they agree better with each other? do they enjoy more liberty, tranquillity, and cheerfulness? On the contrary, they are jealous of each other; their hearts are corroded with envy, and agitated by ambition, avarice, and terror; they are incapable of pleasures, that are pure and genuine; since they are slaves to innumerable artificial wants, upon which they make all their happiness depend.

“Such, continued Adoam, are the sentiments of this sagacious people, who have acquired wisdom only by the study of nature. They consider our refinements with abhorrence; and it must be acknowledged, that, in their simplicity, there is something not only amiable, but great. They live in common, without any partition of lands. Every family is governed by its chief, who is in reality a king: this patriarchal monarch has a right to punish his children, or his grand-children, if they are guilty of a crime; but, before he inflicts the punishment, he takes the advice of his family: punishment, indeed, is very rare among them; for innocence of manners, sincerity of heart, and detestation of vice, seem to be the natural productions of the country. It is probable that Astrea, who is said to have quitted the earth, and ascended to heaven, is still among these happy people: they require no judges, for
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every man submits to the jurisdiction of conscience. They possess all things in common; for the cattle produce milk, and the fields and orchards fruit and grain of every kind in such abundance, that a people, so frugal and temperate, have no need of property. They have no fixed place of abode: but, when they have consumed the fruits, and exhausted the pasturage of one part of the paradise which they inhabit, they remove their tents to another: they have, therefore, no property to maintain against each other, but are connected by a fraternal affection, which there is nothing to interrupt. By rejecting superfluous wealth, and deceitful pleasure, they preserve this peace, this union, and this liberty: they are all free, and they are all equal.

“ No distinction is to be found among them, but that which arises from superior wisdom, the result either of long experience or uncommon abilities. Fraud, oppression, perjury, the contention of the bar, and the tumult of battle, are never heard of in this sacred region, which the gods have taken under their immediate protection: this soil has never been distained with human blood; and even that of a lamb has rarely been shed upon it. When the inhabitants hear of bloody battles, rapid conquests, and subverted empires, which happen in other countries, they stand aghast with astonishment: “ What, say they, is not life sufficiently short, but we must abridge it by destroying each other? Can any
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man be insensible of the brevity of life; and can he who knows it, think life too long? Can it be supposed, that mankind came into the world, merely to propagate misery, and to harass and destroy one another?

“ The inhabitants of Betica cannot comprehend how those, who, by subjugating great empires, obtain the name of conquerors, came to be so much the object of admiration. “ To place happiness in the government of others, say they, is folly, since to govern with wisdom and equity, is a painful task; but a desire to govern others against their will, is folly in a still greater degree: a wise man cannot, without violence to himself, submit to take upon him the government of an obedient people, whom the gods have committed to his charge, or who apply to him for guidance and protection: to govern people against their will, is to become extremely unhappy, for the false honour of holding others in slavery. A conqueror is a man, whom the gods, provoked by the wickedness of mortals, send, in their wrath, upon the earth, to ravage kingdoms; to spread round them terror, misery, and despair; to destroy the brave, and enslave the free: he who is ambitious of glory, has sufficient opportunities of acquiring it, by managing, with wisdom, what the gods have entrusted to his care: is it possible to suppose, that praise is to be merited only by arrogance and injustice, by usurpation and tyranny? War should never be thought of, but in the defence

fence of liberty: happy is he, who being free himself, is a stranger to the frantic ambition of making another a slave to him! These mighty conquerors, who are represented as encircled with glory, resemble rivers that have overflowed their banks, which appear majestic, indeed, but which desolate the countries they ought to fertilize."

Adoam having given this description of Betica, Telemachus, who had listened to it with great delight, asked him several particular questions. "Do the inhabitants of Betica, said he, ever drink wine?" "They are so far from drinking wine, said Adoam, that they make none; not on account of their want of grapes, for no country in the world produces them in greater plenty or perfection; but they are satisfied with eating them, as they do other fruit, and are afraid of wine as the corrupter of mankind: "Wine, they say, is a species of poison, which produces madness; which does not kill men, indeed, but degrades them into brutes. Health and vigour may be preserved without wine; but, with wine, we hazard the loss of constitution, and the loss of virtue."

Telemachus then requested to know, what laws were established in Betica, relating to marriage. "No man, said Adoam, is allowed more than one wife; whom he is obliged to keep as long as she lives: a man's honour, in this country, depends as much upon his fidelity to his wife, as a woman's honour, in other countries, depends
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upon her fidelity to her husband. No people were ever more continent, or so jealous of their chastity. Their women are beautiful; but they borrow no advantages from art: there is all the simplicity of nature, both in their manners, and in their dress; and they take their share of the labour of the day. Their marriages are peaceable, prolific, and undefiled: the husband and wife, like two bodies animated by one soul, divide the cares of the family between them; the husband manages affairs without, and the wife within; she provides for his refreshment at his return, and seems to live only to please him; she gains his confidence; and as she engages his affection less by the beauty of her form, than the virtue of her mind, their happiness is such as death only can destroy. From their temperance, sobriety, and simplicity of manners, they derive length of life, exempt from infirmities: it is common to see among them, men aged an hundred, or an hundred and twenty years, who have all the chearfulness and vigour that make life desirable.

“ But I should be glad to be informed, said Telemachus, how these people escape the calamities of war with the neighbouring nations?”

“ Nature, replied Adoam, has separated them from other nations, by the sea on one side, and by mountains almost inaccessible on the other: besides, their virtue has impressed the neighbouring states with reverence and awe. When any contest arises among foreign nations, they fre-

quently make a common deposit of the territory in question, in the hands of the Beticans, and they are chosen arbitrators of the dispute. As these wise people are guilty of no violence, every one reposes a confidence in them; and they smile, when they hear of kings who disagree about the boundaries of their country: "Are they afraid, say they, that the earth should be found too small for its inhabitants? there will always be much more land than can be cultivated; and while any remains unappropriated by cultivation, we should think it folly to defend even our own against those who would invade it." Among the inhabitants of Betica, pride, fraud, and ambition, are not to be found; they do no injury, they violate no compact, they covet no territory; their neighbours, therefore, having nothing to fear from such a people, nor any hope of making themselves feared by them, would sooner abandon their country, or suffer immediate death, than submit to a state of slavery; so that, the same qualities that render them incapable of subjugating others, render it almost impossible for others to subjugate them. For these reasons, there is always a profound peace preserved between them and their neighbours."

Adoam closed his narrative with an account of the traffic which the Phenicians carried on in Betica: "The inhabitants of that country, said he, were astonished, when they first saw strangers arrive on their coast, from so distant a region, who

cut their way through the billows of the deep: they received us, however, with great benevolence; and gave us part of whatever they had, without expecting a return. They suffered us to establish a colony on the island of Gadira, and liberally offered us whatever should remain of their wool, after their own necessities were supplied; sending us, at the same time, a considerable quantity of this commodity as a present; for what they can conveniently spare, they take pleasure in bestowing upon strangers.

“As to their mines, they made no use of them; and, therefore, readily gave them up to us. Men, they thought, were not over wise, who, with so much labour, searched the bowels of the earth, for that which could give no true happiness, nor satisfy any real want. They admonished us not to dig in the earth so deep: “Content yourselves, said they, with ploughing it, and it will yield you essential benefits in return; it will yield those things, to which gold and silver owe all their value; for gold and silver are valuable, only as a means of procuring the necessaries of life.”

“We frequently offered to teach them navigation, and carry some of their youth with us into Phenicia; but they would not consent, that their children should learn to live as we do, “If our children were to go with you, said they, their wants would be soon as numerous as yours: the nameless variety of things which you have

made necessary, would become necessary to them; they would be restless till these wants were supplied; and they would renounce their virtue, to supply them by the practice of dishonest arts: they would soon resemble a man of sound limbs, who having, by long inactivity, forgot how to walk, is under the necessity of being carried like a cripple." As to navigation, they admire it on account of the ingenuity of the art, but they believe it to be pernicious: "If these people, say they, have a sufficiency in their own country, to supply the necessaries of life, what do they seek in other countries? Will not those things content them, which satisfy the wants of nature? Surely, they that defy the tempest, to gratify avarice or luxury, deserve shipwreck!"

Telemachus listened to this narration of Adoam, with unspeakable delight; and rejoiced that there was yet a people in the world, who, by a perfect conformity to the law of nature, were so wise and so happy: "How different, said he, are the manners of this nation, from those which, in nations that have obtained the highest reputation for wisdom, are tainted throughout with vanity and ambition! To us, our follies are so habitual, that we can scarcely believe this natural simplicity can be real: we consider the manners of these people as an ingenious fiction, and they ought to regard ours as a preposterous dream."

B O O K IX.

A R G U M E N T.

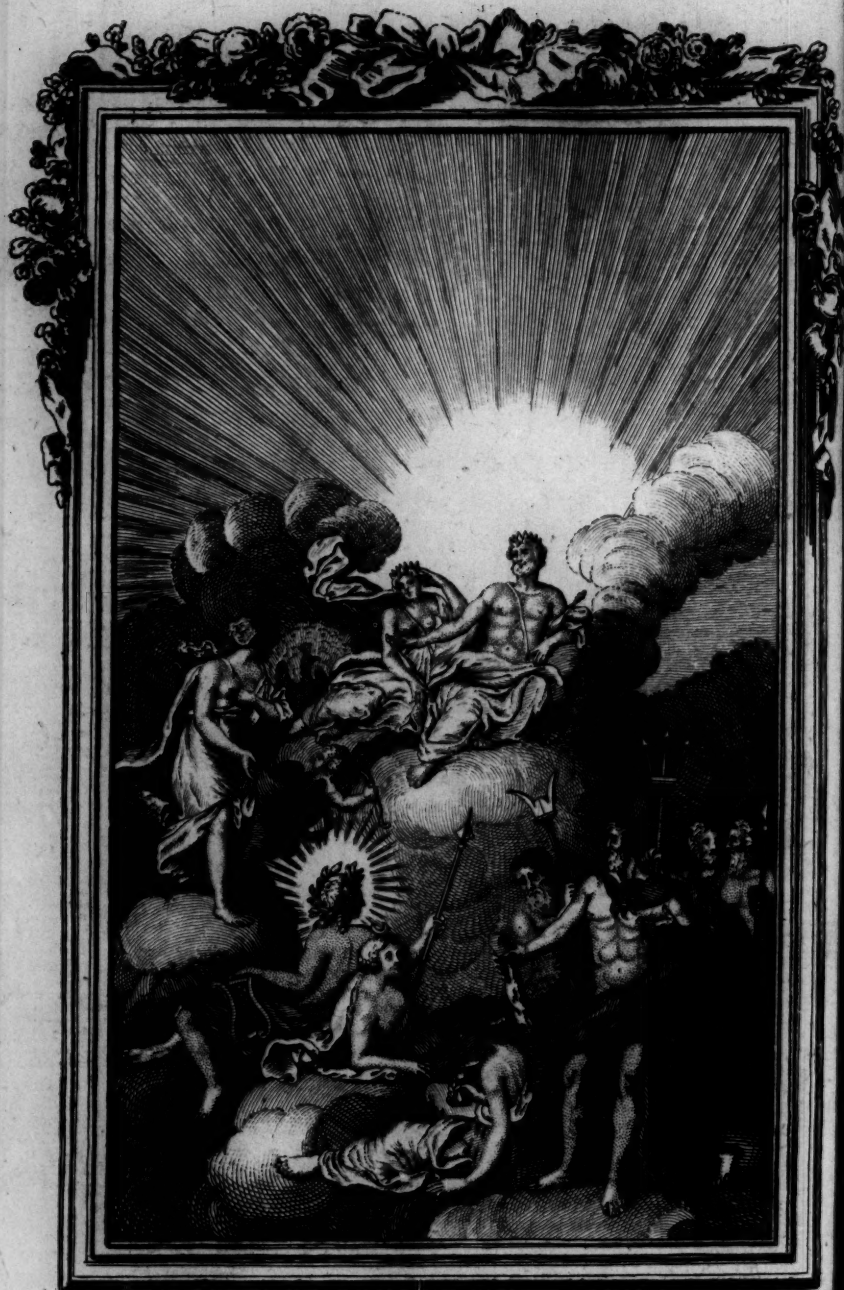
Venus continuing incensed against Telemachus, solicits Jupiter, to destroy him; but the fates not permitting him to perish, the goddess consults with Neptune how his return to Ithaca, whither Adoam is conducting him, may be prevented. They employ a delusive deity to deceive the pilot Athamas; who, supposing the land before him to be Ithaca, enters full sail into the port of Salentum. Telemachus is kindly received by Idomeneus in his new city, where he was then preparing a sacrifice to Jupiter for the success of the war against the Mandurians. The priest, consulting the entrails of the victims, perceives the omens to be happy; but declares, that the good fortune of Idomeneus will be owing to his two new guests.

WHILE Telemachus and Adoam were engaged in this conversation, forgetful of sleep, and not considering that the night was already half spent; an unfriendly and deceitful deity turned their course from Ithaca, which Athamas, their pilot, sought in vain. Neptune, though favourable to the Phenicians, could not brook the escape of Telemachus from the tempest which had shipwrecked him on the island of Calypso; and Venus was still more enraged at the triumph of a youth, who had defeated the power and the wiles of love. Transported with
resentment

resentment, she quitted Cythera, Paphos, and Idalia, where Telemachus had treated her sovereignty with contempt; and disregarding the homage that was paid her in the isle of Cyprus, she ascended the radiant summit of Olympus, where the gods were assembled round the throne of Jupiter. From hence they beheld the stars rolling beneath their feet; and this earth, an obscure and diminutive spot, is scarcely distinguished among them: the vast oceans, by which its continents are divided, appear but as drops of water; and the most extended empires, but as a grain of sand, scattered between them: the innumerable multitudes that swarm upon the surface, are but like insects quickening in the sun; and the most powerful armies resemble a cluster of ants, contending with each other for a grain of corn, or a blade of grass. The most important matters in the consideration of mortals, excites the laughter of the gods as the sport of infants; and what we distinguish by the names of grandeur, glory, power, and policy, are, in the sight of those divinities, no better than misery and folly.

On this awful, this stupendous height, so greatly elevated above our globe, Jupiter has fixed his everlasting throne. His eyes penetrate to the center, and pass in a moment through all the labyrinths of the heart: his smile diffuses, throughout the universe, serenity and joy; but, at his frown, heaven and earth are moved. Even
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Proud &c.

*Venus presenting herself to the Assembly of the Gods
to request them to punish Telemachus for despising her Power*

the gods are dazzled with the rays of glory that surround him ; and approach not his throne, but with fear and reverence.

He was now surrounded by the celestial deities ; and Venus presented herself before him, in all the splendor of that beauty, of which she is herself the source : her robe, which flowed negligently round her, exceeded in brightness all the colours with which the lovely Iris is adorned amidst the gloomy clouds, when she appears to assure affrighted mortals, that the storm shall cease, and that calm and sun-shine shall return. Her waist was encircled by that mysterious zone, which comprises all the graces, and her hair was tied negligently behind, in a fillet of gold. All the gods were as much surprized at her beauty, as if they had never seen it before ; and their eyes were dazzled with its brightness, like those of mortals, when the first radiance of the sun unexpectedly breaks upon them after a tedious night. They glanced with astonishment at each other, but immediately their eyes returned, and centered still in her ; they perceived, however, that she had been weeping, and that corroding grief was strongly pictured in her countenance.

In the mean time, she advanced towards the throne of Jupiter, with a light and easy motion, like the rapid flight of a bird, which glides unresisted through the regions of the air. The thunderer received her with a benignant smile ; and, rising from his seat, embraced her : “ My dear

dear daughter, said he, say what has troubled you? I cannot behold your tears without concern: fear not to unbosom yourself to me; you know the tenderness of my affection, and my readiness to serve you."

The goddess replied, with a sweet and gentle voice, interrupted with sighs: "O father both of gods and men, can you, from whom nothing is hidden, be ignorant of the cause of my distress? Minerva, not satisfied with having subverted to its foundation the superb city which was under my protection, nor with having gratified her revenge upon Paris, for judging my beauty to be superior to hers; conducts in safety through every nation, and over every sea, the son of Ulysses, that cruel prince, who razed the Trojan walls. Telemachus is now accompanied by Minerva; and it is, therefore, that her place among the deities, who surround the throne of Jupiter, is vacant: she has conducted that presumptuous mortal to Cyprus, only that he might insult me: he has despised my power; he disdained even to burn incense upon my altars; he turned with abhorrence from the feasts which are there celebrated to my honour; and he has barred his heart against every pleasure that I inspire. Neptune has, at my request, in vain, provoked the winds and waves against him. Telemachus was shipwrecked, in a dreadful storm, upon the island of Calypso; where he triumphed over love himself, whom I sent to sof-

ten his unfeeling heart: neither the youth nor the beauty of Calypso and her nymphs, nor the burning shafts of immortal love, have been able to defeat the artifices of Minerva; she forced him from that island; a stripling has triumphed over me; and I am overwhelmed with vexation."

"Jupiter, who was desirous of consoling Venus, thus replied: "Minerva defends the breast of Telemachus, against all the arrows of your son; and prepares a glory for him, which no youth has ever merited. I am displeased that he has despised your altars; but I cannot subject him to your power: I consent, however, on your account, that he shall be still a wanderer by land and sea; that he shall be still distant from his country, and still exposed to every danger and misfortune: but the destinies forbid that he should perish; nor will they permit his virtue to submit to those allurements which you vouchsafe to man. Be comforted, then, my daughter; and consider over how many heroes and gods your sway is absolute."

While he thus spoke, a gracious smile blended ineffable sweetness and majesty in his countenance; and a ray of light issued from his eye, brighter and more piercing than lightning: he affectionately embraced the goddess, and the mountain was suffused with ambrosial odours. This favour from the superior of all the gods, could not fail to touch the sensibility of Venus;

a lively expression of joy was diffused over her countenance, and she drew down her veil to hide her blushes and confusion. The whole assembly of the gods applauded the words of Jupiter; and Venus, without losing a moment, went in search of Neptune, to concert with him new means of revenging herself upon Telemachus.

She related to Neptune all that Jupiter had said. “ I know already, replied the ruler of the seas, the unchangeable decrees of fate : but if we cannot overwhelm Telemachus in the deep, let us neglect nothing that may make him wretched, or delay his return to Ithaca. I cannot consent to destroy the Phenician vessel, in which he is embarked ; for I love the Phenicians ; they are my peculiar people ; and they do more honour to my dominion, than any other nation upon earth : by their means the ocean itself is become the bond of society, uniting the most distant countries ; they honour me by their sacrifices upon my altars ; they are just, wise, and laborious in commerce ; they diffuse through all nations convenience and plenty. I cannot, therefore, permit one of their vessels to suffer shipwreck ; but I will cause the pilot to mistake his course, and steer far from Ithaca, the port whither he now intends to steer.” Venus, satisfied with this promise, expressed her pleasure by a malignant smile ; and turned the rapid wheels of her celestial chariot over the Idalian plains, where the graces, the sports, and smiles, expressed their
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joy at her return, by dancing round her upon the flowers, which variegated the ground with beauty, and impregnate the gale with fragrance.

Neptune immediately dispatched one of the deities that preside over those deceptions which resemble dreams; except that dreams affect only those that sleep, and these enchant the waking. This malevolent god, attended by a multitude of winged illusions, that perpetually fluttered round him, shed a subtle and fascinating liquor over the eyes of Athamas the pilot, while he attentively viewed the brightness of the moon, the course of the stars, and the coast of Ithaca, the cliffs of which he discovered not far distant. From that moment, the eyes of Athamas became unfaithful to their objects; another sky and another earth presented themselves: the stars appeared as if their course had been inverted; Olympus seemed to move by new laws, and the earth itself to have changed its position. An imaginary Ithaca was incessantly before his eyes, while he was steering from the real country; and the delusive shore receded as he approached it: he perceived that he did not gain upon it, and he wondered at the cause: yet sometimes he imagined he heard the noise of people in the port; and he was preparing, according to the orders he had received, for putting Telemachus on shore upon a little island adjacent to that of Ithaca, in order to conceal his return from the suitors of Penelope, who had conspired his destruction.

Sometimes he apprehended the danger of the rocks which surround the coast, and thought he heard the dreadful roaring of the surge that broke against them: then, on a sudden, the land appeared to be again far distant; and the mountains resembled little clouds, which sometimes obscure the horizon at the setting of the sun.

Thus was Athamas astonished and confounded; and the influence of the deity which had fascinated his sight, impressed a dread upon his mind, which, till then, he had never felt: he sometimes almost doubted, whether he was awake, or whether what he saw was not the illusion of a dream. In the mean time, Neptune commanded the East-wind to blow, that the vessel might be driven upon the coast of Hesperia; and the wind obeyed, and blew with such violence, that the coast, appointed by the ruler of the seas, was immediately before them.

Aurora had already announced the day, and the stars, touched at once with fear and envy at the rays of the sun, retired to conceal their fading fires in the bosom of the deep; when the pilot suddenly cried out, "My doubts are now removed; I am now sure of my port; the island of Ithaca is before us, and we almost touch the shore. Rejoice, O Telemachus! for, in less than an hour, you will again embrace Penelope, and perhaps again behold Ulysses upon his throne."

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This exclamation roused Telemachus, who was motionless in the downy arms of sleep: he awaked, started up, and running to the helm, embraced the pilot; at the same time, fixing his eyes, which were scarce open, upon the neighbouring coast, the view struck him, at once, with surprize and disappointment; for, in these shores, he found no resemblance of his country. "Alas! said he, where are we? This is not my dear Ithaca, the dear island, that I seek. You are certainly mistaken, Athamas; and are not perfectly acquainted with a country, so distant from your own." "No, replied the pilot, I cannot be mistaken in the coast of this island; I have entered the port so often, that I am acquainted with even the minutest rock, and have not a more exact remembrance even of the Tyrian coast. Observe that mountain which runs out from the shore, and that rock which rises like a tower: do not you see others, that, projecting from above, seem to threaten the sea with their fall? and do not you hear the waves that break against them below? Do you not behold the temple of Minerva, aspiring to the clouds? behold likewise the citadel, and the palace of Ulysses." "Still you are mistaken, Athamas, replied Telemachus! I see a coast, which is elevated, indeed, but level and unbroken; I perceive a city, but it is not Ithaca. O ye gods! is it thus that ye sport with men?"

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While Telemachus was yet speaking, the sight of Athamas was again changed; the charm was broken, he saw the coast as it really was, and acknowledged his mistake. "I confess, said he, O Telemachus! that some unfriendly power has fascinated my sight. I thought I beheld the coast of Ithaca, of which a perfect image was represented to me, that is now vanished like a dream. I now see another city, and know it to be Salentum, which Idomeneus, who fled from Crete, is founding in Hesperia: I perceive rising walls as yet unfinished; and I see a port, whose fortifications are not yet complete.

While Athamas observed the various works which were carrying on in this rising city, and Telemachus was deploring his misfortunes, the wind, which Neptune had commanded to blow, carried them with full sail into the road, where they found themselves under shelter, and very near the port.

Mentor, who was neither ignorant of the resentment of Neptune, nor the cruel artifices of Venus, only smiled at the mistake of Athamas. When they had got safe into the road, "Jupiter tries you, said he to Telemachus, but he will not suffer you to perish; on the contrary, he tries you, that he may open before you the path of glory. Remember the labours of Hercules, and let those of your father be always present to your mind; he who knows not how to suffer, has no greatness of
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of soul. You must weary fortune, who delights to persecute you, by patience and fortitude; you are certainly much less endangered by the displeasure of Neptune, than by the caresses of Calypso, who detained you in her island. But why do we delay to enter the harbour? the people here are our friends, for they are natives of Greece; and Idomeneus, having himself been ill treated by fortune, will compassionate our distress. They immediately entered the port of Salentum, where the Phenician vessel was readily admitted; for they are at peace, and in trade, with every nation in the universe.

Telemachus gazed upon that rising city, with admiration. As a young plant, watered with the gentle dews of the night, feels the glow of the morning sun, grows under the genial influence, opens its buds, unfolds its leaves, expands its odoriferous flowers variegated with a thousand dyes, and discloses every moment some fresh beauty; so flourished this infant city of Idomeneus, on the borders of the deep. It rose into greater magnificence every day, and every hour; discovering, in a distant prospect, to the strangers that approached it by sea, new ornaments of architecture, that seemed to reach the clouds. The whole coast resounded with the voices of workmen, and the strokes of the hammer; and huge stones were seen suspended from pulleys in the air. When the morning dawned, the people were animated to their labour by their chiefs;
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and Idomeneus himself being present to dispense his orders, the works were carried on with incredible expedition.

At the arrival of the Phenician vessel, the Cretans received Telemachus and Mentor with all the tokens of a sincere friendship; and immediately acquainted Idomeneus, that the son of Ulysses was arrived. "The son of Ulysses, said he, of my dear friend, Ulysses! of that wise hero, by whose counsel alone, the destruction of Troy was accomplished! Conduct him hither, that I may convince him how much I loved his father!" Telemachus being then presented to him, told him his name, and demanded an hospitable reception.

Idomeneus received him with a smile of tender complacency: "I believe, said he, I should have known you, if I had not been told your name. I see Ulysses himself. I perceive your father's fire and firmness in your eye; the same coldness and reserve in your first address, which, in him, concealed so much vivacity, and such various grace. You have his smile of conscious penetration; his easy negligence; and his alluring tone of voice, which captivates the soul, before it can prepare for a defence. You are, indeed, the son of Ulysses! but you shall be mine also. What adventure has brought you hither? Are you in search of your father? Alas! of your father, I can give you no intelligence. Fortune has equally persecuted us both: he has never
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been able to return to his country; and I became the victim of divine displeasure in mine." While Idomeneus was thus speaking, he fixed his eyes attentively upon Mentor, as a man whose countenance he was no stranger to, though he could not recollect his name.

In the mean time, the eyes of Telemachus overflowed with tears: "Forgive, said he, O king! the grief that I cannot conceal, at a time when I ought to express my joy at your presence, and gratitude for your bounty. By the regret which you express for the loss of Ulysses, you impress me with a new sense of my misfortune in the loss of a father! I have long sought him through all the regions of the deep. Such is the displeasure of the gods, that they neither permit me to find him, nor to learn whether the sea has not closed over him for ever; nor yet to return to Ithaca, where Penelope languishes to be delivered from her lovers. I hoped to have found you in Crete, where I only heard the story of your misfortunes; and I did not then imagine I should approach the coast of Hesperia, where you have founded a new kingdom. But fortune, who sports with mortals, and keeps me incessantly wandering in regions far from Ithaca, has at length thrown me upon your coast: this, among all the evils that she has made me suffer, I regret the least, since, though I am driven from Ithaca, I am at least brought to Idomeneus, the most generous of princes.

At these words, Idomeneus embraced Telemachus with great tenderness, and conducted him to his palace, where he enquired what venerable old man it was that accompanied him: "I think," said he, "that I have seen him before." "That is Mentor," replied Telemachus, "the friend of Ulysses, to whose care he confided my infancy, and to whom my obligations are more than I can express."

Idomeneus immediately advanced towards Mentor, and gave him his hand. "We have seen each other before," said he; "do not you remember the voyage that you made to Crete, and the good counsel that you gave me there? I was then carried away by the impetuosity of youth, and the love of deceitful pleasure. What I refused to learn from wisdom, it was necessary that I should be taught by adversity: would to heaven, that I had confided in your prudent counsel! But I am astonished [to see, that so many years have made so little alteration in your appearance; there is the same florid countenance, your stature is still erect, and your vigour is undiminished: I see no difference, except that there are a few more white hairs upon your head."

"If I was capable of flattery," replied Mentor, "I would say, that you also preserve the same bloom of youth, which glowed upon your countenance before the siege of Troy; but I had rather hazard your displeasure, than offend against the truth. I perceive, indeed, by the wisdom of your discourse,

course, that, from flattery, you could receive no gratification; and that he, who speaks to Idomeneus, risks nothing by insincerity. You are, indeed, much altered; so much, that I should scarce have known you: the reason indeed is obvious; the hand of misfortune has been upon you: you are, however, no loser by your sufferings; for they have taught you wisdom: and the wrinkles, that time impresses upon the face, ought not much to be regretted, if, in the mean while, he is planting virtue in the breast. Besides, kings must wear out faster than other men: in adversity, the solicitude of the mind, and the fatigues of the body, bring on the infirmities of age before they are old; and, in prosperity, the indulgencies of an indolent life, wear them out more than all the toils of war. Nothing is so fatal to health, as immoderate pleasure: hence it is that kings, both in peace and war, have pains and pleasures which precipitate old age, before the time prescribed by nature. A sober, temperate, and simple life, free from anxieties, and passions, divided in due proportions between labour and rest, continues long, to the wise, the blessings of youth; which, without this provident care, are ever ready to take their flight upon the wings of time."

Idomeneus, delighted with the wisdom of Mentor, would longer have indulged himself in so noble a pleasure, if he had not been reminded of a sacrifice which he was to offer to Jupiter. Te-

Ulysses and Mentor followed him to the temple, surrounded by a crowd of people, who gazed at the two strangers with great eagerness and curiosity. "These men, said the Salentines, are very different from each other. The younger has something sprightly and amiable, that is hard to be defined: all the graces of youth and beauty are diffused over his whole person; yet he has nothing effeminately soft: though the bloom of youth is scarcely ripened into manhood, he appears vigorous, robust, and inured to toil. The other, though much farther advanced in years, has suffered no injury from time: at the first view, his general appearance is less noble, and his countenance less gracious; but, upon a closer examination, we find, under his simplicity, strong indications both of wisdom and of virtue; accompanied with a kind of nameless superiority, that excites at once both reverence and admiration. When the gods descended upon the earth, to reveal themselves to mortals, they doubtless assumed the form of such strangers and travellers as these."

They now arrived at the temple of Jupiter, which Idomeneus, descended from that deity, had adorned with the utmost magnificence. It was surrounded with a double range of columns, of variegated marble; the capitals of which were of silver. The whole building was cased with marble enriched with figures in bas relief, representing the transformation of Jupiter into a bull,

and his rape of Europa, whom he bore into Crete through the waves, which seemed to reverence the god, though concealed under a borrowed form; and the birth of Minos, the events of his youth, and the dispensation of those laws in his more advanced age, which were calculated to perpetuate the prosperity of his country. Telemachus observed also, in these figures, representations of the most remarkable events in the siege of Troy, at which Idomeneus acquired the reputation of a great warrior: among these representations, Telemachus looked for his father; and he found him seizing the horses of Rhesus, whom Diomedes had just slain; disputing the armour of Achilles with Ajax, before the princes of Greece; and descending from the fatal horse, to deluge Troy with the blood of her inhabitants. By these achievements Telemachus immediately distinguished his father; for he had frequently heard them mentioned, and they had been particularly described to him by Mentor. The tears swelled in his eyes, he changed colour, and his countenance betrayed the anguish of his mind: he turned away his face to conceal his confusion, which, however, was perceived by the king: "Be not ashamed, said Idomeneus, that we should see how sensibly you are touched, with the glory and the misfortunes of your father."

The people were now gathered under the vast porticos, formed by the double range of columns that surrounded the building. There were two companies

companies of boys and virgins, who sung hymns in honour of the god, whose hand is armed with thunder: they were selected for their beauty; and had long hair, which flowed negligently over their shoulders; they were cloathed in white, and their heads were crowned with roses, and sprinkled with perfume. Idomeneus sacrificed an hundred bulls to Jupiter, to render him propitious in a war which he had undertaken against the neighbouring states: the blood of the victims smoked on every side, and was received into large vases of silver and gold.

Theophanes, the priest of the temple, venerable for his age, and beloved of the gods, kept his head covered, during the ceremony, with the skirt of his purple robe. At length he proceeded to examine the still panting entrails of the victims: then mounting on the sacred tripod, he cried out, "Who, ye gods! are these strangers, that heaven has directed to this region? without them, the war which we have undertaken would have been fatal to us; and the walls of Salentum would have fallen into ruin, while they were yet rising from their foundations. I see a hero in the bloom of youth, whom wisdom herself conducts: mortal lips are not permitted to utter more."

While he spoke these words, his looks became wild, and his eyes fiery; he seemed to perceive other objects, than those that were before him; his countenance was enflamed, his hair was erect,
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his mouth foamed, his arms which were stretched upwards remained immoveable; his voice was more than human; he gasped for breath, and was agonized by the divine spirit that moved within him.

“ O happy Idomeneus! cried he, what do I now see! tremendous evils averted! Within, there is peace; but without, there is battle! There is victory! O Telemachus! thy achievements surpass those of thy father! Under thy falchion, pride and hostility grovel in the dust together; and gates of brass, and inaccessible ramparts, fall at thy feet! O mighty goddess! let his father —— Illustrious youth! thou shalt again behold—— .” Here the accents died upon his tongue, and his powers were involuntarily suspended in silence and astonishment.

The multitude was chilled with horror; Idomeneus trembled, and did not dare to urge Theophanes to proceed; Telemachus himself, in his surprize, scarcely comprehended what he had heard, and almost doubted, whether such important predictions had really been delivered. Mentor was the only person in that vast assembly, whom the effusions of the divinity had not astonished: “ You hear, said he to Idomeneus, the purposes of the gods, against whatever nation you shall direct your arms. Victory will certainly attend them; but it is to this youth, the son of your friend, that you will owe the success of those arms; be not jealous of his honour;

nour; but receive, with gratitude, what the gods shall bestow on you by his hand."

Idomeneus, not having recovered from his surprize, endeavoured to reply, but he fought in vain for words, and, therefore, remained silent. Telemachus was more master of himself: "The promise of so much glory, said he to Mentor, does not much affect me; I desire only to know the meaning of those last words, "thou shalt again behold:" is it my father, or only Ithaca, that I shall behold again? Why, alas! was the sentence left unfinished? why was it so broken, as rather to increase than diminish my uncertainty? O Ulysses! O my father! is it thy very self that I shall again behold! is it possible! Alas! I deceive myself: cruel oracle! thou hast only sported with my misfortunes; one word more, and I had been compleatly happy!

"Receive with veneration what the gods have revealed, said Mentor; and do not seek to discover what they have hidden: a presumptuous curiosity should be covered with confusion. The gods, in the abundance of their wisdom and mercy, have concealed the future, from the sight of mortals, in impenetrable darkness. It is proper, indeed, that we should know the event of what depends wholly upon ourselves, as a motive to rectitude of conduct; but it is equally fit, that we should be ignorant of those events on which we have no influence, and of what
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the gods have irrevocably determined to be our lot."

Telemachus felt the force of this reply, yet he could not restrain himself without difficulty. Idomeneus, having perfectly recovered from his astonishment, began to express his gratitude to Jupiter, for having sent Telemachus and Mentor to render him victorious over his enemies. A magnificent entertainment was given after the sacrifice, and he then addressed the strangers to this effect:

"I confess, that, when I returned from the siege of Troy to Crete, I was not sufficiently versed in the arts of government. You are not ignorant, my friends, of the misfortunes which excluded me from the sovereignty of that extensive island; for you tell me that you have been there since I quitted it: misfortunes, which I shall think more than atoned, if they teach me wisdom, and repress my passions! I traversed the seas like a fugitive, pursued by the vengeance both of gods and men; the elevation of my former state, served only to render my fall more ignominious; and I sought an asylum for my household gods upon this desert coast; where I found forests coeval with the earth upon which they grew, and abounding with almost inaccessible rocks, in which the wild beasts, that prowled by night, took shelter in the day. Such was my necessity, that I was glad to take possession of this desolate wilderness with a small num-

ber of soldiers and friends, who would not abandon me in my misfortunes, and to consider these desarts as my country; having no hope of revisiting that happy island, in which it was the will of the gods that I should be born to reign. Alas! said I, to myself, how great a change! what a dreadful example is Idomeneus to other kings! and what instruction may they derive from his sufferings! They imagine, that their elevation above the rest of men, is a security from misfortune; but alas! their very superiority is the source of their danger. I was feared by my enemies, and beloved by my subjects; I reigned over a powerful and warlike nation; fame had acquainted the remotest regions with my glory; I was the sovereign of a fertile and delightful country; an hundred cities brought me an annual tribute; I was acknowledged to be descended from Jupiter, who was born in the country that I governed; I was beloved as the grandson of Minos, whose laws rendered them powerful and happy: and what was wanting to complete my felicity, but the knowledge how to enjoy it with moderation! My pride, and the flattery which gratified it, subverted my throne, and I fell, as every king must fall, who delivers himself up to his own passions, and to the counsels of adulation. When I came hither, I laboured to conceal my anguish, by a look of cheerfulness and hope, that I might support the courage of my companions: "Let us build a
new

new city, said I, to console us for what we have lost. We are surrounded with people who have set us a good example for such an enterprize. We see Tarentum rising near us, a city founded by Phalautus and his Lacedemonians; Philoctetes is building a large city, which he has named Petilia on the same coast, and Metapontum is another colony of the like kind. Shall we do less than these strangers have done, who are wanderers as well as we, and to whom fortune has not been less severe?"

"While I endeavoured, with these words, to mitigate the affliction of my companions in misfortune, I concealed, in my bosom, that anguish, which I soothed in others; I was glad to be released from the constraint of hiding it, and anticipated the close of day with comfort, when, surrounded by the shades of night, I might indulge my sorrows without a witness. My eyes were then drowned in tears, and sleep was a stranger to my bed: yet, the next morning, I renewed my toils with equal ardour and perseverance; and these, O Mentor, are the causes that I am old before my time."

Idomeneus, having finished the story of his misfortunes, requested the assistance of Telemachus and Mentor, in the war he had undertaken: "I will send you to Ithaca, said he, as soon as it shall be over; and, in the mean time, I will dispatch ships to the most distant countries in quest of Ulysses, and from whatever habitable

part of the world, on which he shall have been cast by a tempest, or by the resentment of some adverse deity, he shall be brought in safety: may the gods grant that he be still alive! As for you, I will embark you on the best vessels that ever were built in the island of Crete; which are constructed of trees which grew upon Mount Ida, the birth-place of Jupiter: that sacred wood can never perish in the deep; it is revered by the rocks and winds; and Neptune himself, in the utmost fury of his wrath, does not dare to swell the waves against it. Be assured, therefore, that you shall return to Ithaca in safety; and that no adverse deity shall again drive you to another coast: the voyage is short, and easy: dismiss the Phenician vessel that has brought you hither, and think only of the glory you will acquire by establishing the new kingdom of Idomeneus, to atone for his past sufferings. It is thus, O son of Ulysses! thou wilt shew that thou art worthy thy father; and if the inexorable fates have already compelled him to descend into the gloomy realms of Pluto, Greece shall think, with pleasure, that she still beholds Ulysses in his son."

Idomeneus was interrupted by Telemachus:
" Let us send away the Phenician vessel, said he; why should we delay to take arms against your enemies, since your enemies must be ours? If we have been victorious in the behalf of Acestes, a Trojan, and a foe to Greece; should
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we not exert ourselves with more ardour, and shall we not be more favoured by the gods, when we combat for one of those Grecian princes, by whom the perfidious city of Priam was overturned? From the oracle that we have just heard, not a single doubt remains!"

THE END OF THE NINTH BOOK.

BOOK

B O O K X.

A R G U M E N T.

Idomeneus acquaints Mentor with the cause of his war with the Mandurians. He tells him that they ceded to him the coast of Hesperia, where he had built this new city, as soon as he arrived ; that they withdrew to the neighbouring mountains, where, having been ill treated by some of his people, the Mandurians sent deputies, with whom they agreed upon articles of peace ; and that after a breach of that treaty, on the part of Idomeneus, by some who had not been apprized of it, the Mandurians prepared to attack him. During this recital, the Mandurians, having already taken arms, appeared before the gates of Salentum. Nestor, Philactetus, and Phalanthus, whom Idomeneus had supposed to be neuter, join the army of the Mandurians. Mentor goes out of Salentum, and singly proposes new conditions of peace.

MENTOR, with a look of calm complacency, turned to Telemachus, who, while he was speaking, felt an heroic ardour kindle in his bosom. “ I see with pleasure, said he, O son of Ulysses ! the desire of glory that now sparkles in your eye ; but you must remember, that your father acquired his fame among the confederate princes at the siege of Troy, by his superior wisdom and dispassionate counsels.



J. Valois Sc.

*Military Ardour restrained by Wisdom, before
The Ballance has been Considered. See Book X.*



counsels. Achilles, though invincible and invulnerable, though sure of spreading terror and destruction wherever he fought, could never take the city of Troy. He fell before the walls of that city, which stood yet unshaken, and triumphed over the conqueror of Hector: but Ulysses, whose valour was regulated by consummate prudence, carried fire and sword to its center; and it is to him that we owe the subversion of those lofty towers, which threatened confederate Greece more than ten years with destruction. A circumspect and sagacious valour, is as much superior to an inconsiderate and impetuous courage, as Minerva is to Mars: let us, therefore, enquire upon what grounds this war is undertaken, before we engage in it. I fear no danger; but it is fit I should first learn, from Idomeneus, whether his war is just, against whom it is waged, and on what forces he builds his hopes of success."

"When we arrived at this coast, replied Idomeneus, we found it inhabited by a savage people; who wandered in the forests, subsisting upon such animals as they could kill by hunting, and such fruits as the seasons produced without culture. These people, who were called Mandurians, were terrified at the sight of our vessels and our arms, and fled to the mountains; but as our soldiers were curious to see the country, and were frequently led far into it in pursuit of their game, they met with some of the savage
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fugitives, and were addressed by their chiefs to this effect: " We have abandoned the pleasant borders of the sea, that you might possess them; and nothing remains for us, but mountains that are almost inaccessible: it is, therefore, but reasonable, that you should leave us the peaceable possession of these mountains. You are fallen into our hands, a wandering, dispersed, and defenceless party; and we have it now in our power to destroy you, without leaving, to your companions, a possibility of discovering your fate: but we will not dip our hands in the blood of those, who, though strangers, partake of one common nature with ourselves. Go then, in peace! But remember, that you are indebted, for your lives, to our humanity; and that from a people, whom you have stigmatized with the name of savages and barbarians, you have received this lesson of moderation and generosity!"

" Our people, thus dismissed by the barbarians, returned to the camp, and related what had happened. The soldiers were enraged; they disdained, that Cretans should owe their lives to a company of wandering savages, who, in their opinion, resembled bears more than men. They went out, therefore, to the chase in greater numbers, and better armed; they soon fell in with a party of the natives, and immediately attacked them: the contest was bloody; the arrows flew on either side, like hail during a storm;

storm; and the savages were at length driven back to their mountains, whither our people were afraid to pursue them.

“ Not long after, they sent two of the wisest of their old men to me, requiring peace. They brought me such presents as they had, the skins of wild beasts and the fruits of the country. After they had presented them, they addressed me in these terms: “ We hold, as thou seest, O king! in one hand the sword, and, in the other, an olive-branch; here is peace and war; the choice we leave to you. Peace has the preference in our estimation; it is for peace, that we have yielded, to thy people, the delightful borders of the sea, where the sun renders the earth fertile, and matures the most delicious fruits: peace is sweeter than these fruits; and, for peace, we have retired to the mountains, covered with eternal snow, where spring is decorated with no flowers, and autumn is enriched with no fruit: we abhor that brutality, which, under the specious names of ambition and glory, desolates kingdoms, and destroys mankind, who are all, by nature, brethren. If thou hast placed glory in carnage and desolation, we do not envy but pity the delusion; and beseech the gods, to preserve us from so violent a phrenzy. If the sciences, which the Greeks study with so much assiduity, and the politeness which they boast with such conscious superiority, inspire them with desires so cruel and injurious, we think ourselves

happy to be without these advantages. We shall think it glorious to continue ignorant and unpolished, but just, humane, faithful, and disinterested; to be content with little; and to despise the false delicacy, which makes it necessary to have much. We prize nothing but health, frugality, freedom, and strength of body and mind: we cultivate only a veneration for virtue, the fear of the gods, benevolence to our neighbours, zeal for our friends, and integrity to all mankind; moderation in prosperity, fortitude in distress, courage to speak truth in every situation, and a detestation and contempt of flattery. Such are the people, whom we offer thee as neighbours and allies! If thou shalt be so blinded by the gods in their displeasure, as to reject them; experience shall teach thee, when it is too late, that those, whose moderation inclines them to peace, are the most formidable, when compelled into war."

"While I listened to these children of nature, I regarded them with a fixed attention; yet my eye was still unsatisfied. Their beards were long, just as they grew; their hair was shorter, but white as snow; their eye-brows were thick, and their eyes piercing: their countenance was firm, their speech deliberate and authoritative, and their deportment simple and ingenuous. They were covered only with some furs, which being thrown loosely over them, were fastened with a knot on the shoulder, and discovered muscles

muscles of a bolder swell, and arms of more sinewy strength, than those of Grecian wrestlers.

“ I assured these envoys, that I was desirous of peace; and settled several articles of a treaty between us, with an honest intention to fulfil them, which we attested before the gods; and having made them presents in my turn, I dismissed them. The gods, however, who had driven me from the kingdom which I inherited of my ancestors, continued to persecute me in this. Our hunting-parties, who were ignorant of our treaty, met a numerous body of these poor savages, who had accompanied their envoys, as they were returning home on the very day that the treaty had been concluded; and attacking them with great fury, slew many of them, and pursued the rest into the woods. The war was thus rekindled; and the barbarians have conceived an opinion, that there is no confidence to be reposed, either in our promises or our oaths.”

“ That they may be the better able to oppose us, they have called in, to their assistance, the Locrians, the Apulians, the Lucanians, the Bru-tians; and the people of Crotona, Neritum, and Brundisium. The Lucanians come to battle, in chariots armed with scythes; the Apulians are covered with the skins of the wild beasts they have slain, and are armed with maces that are covered with knots, and stuck full of

iron spikes; they are of a gigantic stature; and the laborious exercises to which they are inured, render them so robust, that their very appearance impresses fear. The Locrians, who came anciently from Greece, preserve, to this day, traces of their origin: they are less savage than the rest; but they have added, to the regular discipline of the Greek troops, the native vigour of the barbarians, and the habitual hardiness produced by constant activity and coarse fare, which render them invincible: they are armed with a long sword; and, for defence, carry a light target of wicker work covered with skins. The Brutians are as nimble as a roe, scarcely permitting the grass to bend under their feet; nor is it easy to trace their steps even upon the sand: they rush upon the foe, almost before they are seen; and vanish with the same rapidity. The Crotonians are excellent archers: they carry such bows as few Greeks are able to bend; and if ever they should become candidates in our public games, they would certainly carry the prize: their arrows are dipped in the juice of some poisonous herb, which is said to grow upon the banks of Avernus; and the wound which they give is mortal. As for the inhabitants of Neritum and Brundisium, they can only boast of corporal strength and undisciplined courage; but they make their onset with a shout, which, of all sounds, is the most horrible: they are pretty expert in the use of the sling, from which they
discharge

discharge a shower of stones that darkens the air; but they fight without order or method. You are now acquainted with the origin of the war, and the nature of our enemies."

After this explanation, Telemachus, impatient for a battle, thought only of taking the field. Mentor again perceived and restrained his ardour: "How comes it, said he to Idomeneus, that even the Locrians, who are themselves of Grecian origin, have entered into an alliance with the barbarians against the Greeks? How comes it, that so many colonies flourish upon the same coast, that are not threatened with the same hostilities? You say, O Idomeneus! that the gods are not yet weary of persecuting you; and I say, that they have not yet sufficiently instructed you. All the misfortunes that you have hitherto experienced, have not taught you what should be done to prevent a war. What you have yourself related of the candid sincerity of these barbarians, is sufficient to shew, that you might have shared with them the blessings of peace; but pride and arrogance naturally produce the calamities of war. You might have exchanged hostages; and it would have been easy to have sent some persons, of proper authority, with the ambassadors, to have procured them a safe return. After the rekindling of the war, you might have put an end to it, by representing to the sufferers, that they were attacked by a party of your people, who could have received

ceived no intelligence of the treaty which had been just concluded. Such sureties ought to have been given them, as they should have required; and your subjects should have been enjoined to keep the treaty inviolate, under the severest punishments. But what farther has happened, since the war began?

“ I thought it would have betrayed a meanness of spirit, said Idomeneus, to make any application to these barbarians, when they had precipitately called together all their people who were capable of bearing arms, and solicited the assistance of all the neighbouring nations, to which they necessarily rendered us hateful and suspected. I thought it prudent to seize immediately on certain passes on the mountains, not sufficiently secured; which was done without difficulty; and this has put the barbarians very much in our power. I have erected towers in these passes, from which our people can greatly annoy the enemy, and effectually prevent their invading our country from the mountains; while we can enter theirs, and ravage, at our pleasure, their settlements. We are thus in a condition to defend ourselves against superior force, and keep off the almost innumerable multitude of enemies that surrounds us, although our force is not equal; but as to peace, it seems at present almost impossible. We cannot abandon these towers, without exposing ourselves to invasion; and, while we keep them, they are considered as fortresses,

fortresses, intended to reduce the natives to a state of slavish subjection."

"I know, replied Mentor, that, to a man of wisdom, like Idomeneus, truth will be most welcome, without ornament or disguise. You are superior to those, who, with equal weakness and timidity, turn away their eyes at her approach; and not having courage to correct their faults, employ their authority to support them. Know then, that these savages set you a noble example, when they came with propositions of peace. Did they desire peace, because they were not able to sustain a war? did they want either courage, or expedients, to take the field against you? Certainly they did not; for their martial spirit is now equally manifest, with the number and force of their allies. Why was not their example thought worthy of imitation? You have been deceived into misfortune, by erroneous notions, both of honour and shame: you have been afraid of making your enemies vain; but have, without scruple, made them powerful by an arrogant and injurious conduct, which has united innumerable nations against you. To what purpose are these towers, of which you have so pompously boasted, but to reduce all the surrounding nations, to the necessity, either of perishing themselves, or of destroying you, to preserve their freedom? You erected these towers for your security; but they are, in reality, the source of your danger. The strongest bul-

works

warks of a state are justice, moderation, and integrity; by which neighbouring states are convinced, that their territories will never be usurped. The strongest walls may give way, by various accidents, which no sagacity can foresee; and the best conducted war may be rendered unsuccessful; by the mere caprice and inconstancy of fortune: but the love and confidence of neighbouring states, that have experienced your moderation, will surround you with impregnable strength; with fortifications, against which no force can prevail, and which temerity will seldom attack. If you should be assailed by the folly and injustice of some neighbouring power, all the others, being interested in your preservation, will unite in your defence: the assistance of united nations, who would find it their interest to support yours, would have rendered you more formidable than all these boasted towers; which can only deprive of a remedy, those evils they were intended to obviate. If you had at first been careful to prevent jealousy in the neighbouring states, your rising city would have flourished in an happy peace; and you would have become the arbiter of all the Hesperian states. Let us, however, at present, consider only how the future can be made to atone for the past. You say, there are many Grecian colonies settled upon this coast; these, surely, are disposed to succour you: they cannot have forgotten the name of Minos, the son of Jupiter;

they

they cannot have forgotten your achievements at the siege of Troy, where you often signalized yourself among the Grecian princes in the cause of Greece: why do you not think of engaging these colonies in your interest?"

"They have all resolved, replied Idomeneus, to continue neuter: they have, indeed, some inclination to assist me; but the magnificent appearance of our city, even in its infant state, has alarmed them. The Greeks, like the rest of our neighbours, are apprehensive that we have designs upon their liberty: they imagine, that, after having subdued the barbarians of the mountains, we shall extend our ambitious views still farther. In a word, all are against us: those who do not openly attack us, secretly wish to see us humbled; and jealousy has left us without a single ally."

"This is, indeed, a strange extremity, said Mentor: by attempting to appear powerful, you have subverted your power; and, while you are the object of terror and hatred to your neighbours from without, your strength is exhausted within, to maintain a war which this terror and hatred have made necessary. You are, indeed, unfortunate, to have incurred this calamity; but still more unfortunate, to have derived from it, but half the wisdom it might have taught you. Is it necessary that you should lose a second kingdom, before you learn to foresee those evils which expose you to such a loss? Submit your present dif-

ficulties, however, to my management; inform me only, what Grecian cities there are upon this coast."

"The principal, said Idomeneus, is Tarentum, founded about three years ago, by Phalanthus. A great number of boys were born in Laconia, of women, that forgot their husbands during their absence in the Trojan war: upon the return of these husbands, the women renounced their children, to atone for their crime; and the boys, thus becoming destitute both of father and mother, abandoned themselves, as they grew up, to the most criminal excesses. The laws being executed against them with great severity, they united under the conduct of Phalanthus, an intrepid, enterprising, and ambitious chief; who, by various artifices, having gained the hearts of the young men, brought them to this coast, where they have made another Lacedemon of Tarentum. On another spot, Philoctetes, who acquired so much glory at the siege of Troy, by bringing thither the arrows of Hercules, has raised the walls of Petilia; less powerful, indeed, than Tarentum, but governed with much greater wisdom. And, at a little distance, there is Metapontum, a city which the Pylians have founded under the direction of Nestor."

"How! replied Mentor, have you Nestor in Hesperia? and have you not been able to engage him in your interest? Nestor, under whose eye you have so often fought before the walls of
Troy,

Troy, and who was then your friend, engaged in a common cause, and endeared by mutual danger?" "I have lost him, said Idomeneus, by the artifices of these people, who are barbarians only in name; for they have had the cunning to persuade him, that I intended to make myself tyrant of Hesperia." "We will undeceive him, replied Mentor, Telemachus saw him at Pylos, before he came to establish this colony, and before we undertook to search the world for Ulysses. Ulysses cannot be forgotten by Nestor; and he must still remember the tenderness, which he expressed for Telemachus his son. Our principal care must be to remove his suspicions. This war has been kindled by the jealousy which you have excited in your neighbours; and, by removing those groundless suspicions, it will be extinguished. Once more I intreat you, to submit the management of this affair to me."

Idomeneus was so moved by this address of Mentor, that, at first, unable to reply, he could only clasp him to his breast, in an ecstasy of speechless tenderness; at last, though not without difficulty, he found words: "Thou art, said he, the messenger of heaven! I feel thy wisdom, and renounce my errors: yet I confess, that the same freedom in another, would have provoked my resentment. Thou only couldst have persuaded me to seek for peace; I had resolved either to perish, or to triumph over my enemies; but it is better that I should be guided by thy wisdom,

than my own passions. O happy Telemachus, with such a guide thou canst never wander as I have wandered! I trust, with implicit confidence, to thee: in thee, the wisdom of the gods have centered; the counsel of Minerva herself could not have been more salutary than thine. Go, then; promise, conclude, make any engagement that my power can fulfil: all that Mentor shall do, Idomeneus shall approve!"

While Idomeneus was yet speaking, they were alarmed by a sudden and confused noise; the rattling of chariots, the neighing of horses, the shouts of men, and the sounds of trumpets, whose clangors filled the air. The people cried out, that the enemy had taken a great compass, and come down, without attempting the passes that Idomeneus had secured, to besiege Salentum. The old men and women were struck with consternation: "Alas! said they, have we then quitted our native country, the fertile plains of Crete, and followed an unfortunate prince through all the dangers of the seas, to found a new city, which, like Troy, shall be reduced to ashes!" From the new-raised walls, there appeared, in the vast plain below, the casques, cuirasses, and shields of the enemy, which glittered in the sun, and almost dazzled the sight: their spears covered the earth to the horizon; like the rich harvests, which Ceres, under the summer's sun, ripens in the fields of Enna, in Sicily, to reward the labour of the husbandman. Among these,

these, were discovered the chariots armed with scythes; and all the different nations in the confederacy, were, by their arms and habits, easily distinguished.

Mentor, in order to view them to greater advantage, ascended a high tower, followed by Idomeneus and Telemachus. They presently discovered Philoctetes on one side, and Nestor, with his son Pisistratus, on the other: "How is this, cried Mentor! did you suppose, that Philoctetes and Nestor would content themselves with affording you no assistance? Behold, they are in arms against you, and, if I am not deceived, those other troops, that advance with so deliberate a pace, and with such regularity, are Lacedemonians, under the command of Phalanthus. All are against you; there is not a single nation upon the coast, of which you have not made an enemy, without intending it."

Mentor then descended hastily from the tower, and went towards a gate of the city, on that side, towards which the enemy advanced: he ordered the centinel to open it; and Idomeneus, astonished at the commanding dignity of his deportment, did not presume to ask his design. He went out at the gate, and, making a sign with his hand, that nobody should follow him, proceeded directly towards the front of the enemy, who were astonished to see a man, wholly unattended, present himself before them. At a distance, he held out to them an olive-branch, as a token of peace:
when

when he was come near enough to be heard, he demanded that their chiefs should be assembled; which was immediately done, and he addressed them in the following terms :

“ I now behold the strength of every nation that flourishes in this happy country; and I know that the generous purpose of this assembly is the defence of a common cause; of that liberty, which is at once the birth-right, the happiness, and the glory of mankind. I applaud your zeal; but permit me to point out an easy method to preserve both your liberty and your honour, without the effusion of blood. Among other princes in this assembly, I see Nestor: thy years and wisdom, O Nestor! have acquainted thee with the calamities of war, even when undertaken with justice, and favoured by the gods: war is the severest scourge, with which the gods afflict mankind. Thou canst never forget the sufferings of the Greeks, during the ten years that they spent before the walls of Troy: what dissensions among their chiefs! what caprices of fortune! what slaughter by the hand of Hector! what calamity was experienced in distant cities, during the long absence of their kings; and what misfortunes at their return! how some were shipwrecked on the promontory of Caphareus; and some perished, with circumstances yet more horrible, in the bosoms of their wives. The gods, doubtless, in their wrath, suffered them to be seduced by the false splendor of that expedition:

O ye

O ye nations of Hesperia ! may they never distinguish you by so fatal a victory ! Troy, indeed, is in ashes ; but it would have been better for Greece, if she had still flourished in all her glory, and Paris had still enjoyed his infamous amour with Helen. Does not Philoctetes, who was so long wretched and abandoned in the isle of Lemnos, fear the like calamities from a like war ? Have not the people of Laconia suffered equally, by the long absence of their princes, their captains, and their soldiers, who were engaged in the Trojan war. And is there a single Grecian, now upon the coast of Hesperia, that is not a fugitive from his country, in consequence of that fatal expedition ?”

After this address, Mentor advanced towards the Pyliaus ; and Nestor, recollecting his features, came forward to salute him : “ It is with great pleasure, O Mentor, said he, that I once more behold you. It is many years since I first saw you in Phocis : you was then aged only fifteen years ; but I then perceived the dawning of that wisdom, which has been since so conspicuous to the world. Say, by what adventure you came hither ; and what expedient you have thought of, to prevent a war. Idomeneus has compelled us to attack him. We demand only peace ; which is our interest, and our desire : but it is impossible that peace should be secured, till he is destroyed. He has violated all his engagements with the neighbouring people, and
there

there is no reposing any confidence in him: if we were now to conclude a treaty with him, it would serve no other end than to dissolve our alliance, upon which only our safety depends. He has sufficiently manifested his ambition to reduce every other nation to slavery; and we have no means to establish our own liberty, but the subversion of his new kingdom. His breach of faith, has reduced us to this alternative, either of putting an end to his power, or receiving his yoke. If you can convince us, that he may still be trusted with safety, and will assure us of peace in consequence of a treaty; all the nations that you see here combined against him, will joyfully lay down their arms, and we will acknowledge that you surpass us all in wisdom."

"You know, replied Mentor, that Ulysses has entrusted his son Telemachus to my care. The youth, impatient to discover what was become of his father, went first to Pylos, where you received him with all the kindness, that he had reason to expect from the friend of his father; and when he left you, appointed your own son to conduct him on his way. He went afterwards many distant voyages; he has visited Sicily, and Egypt, and the islands of Cyprus and Crete: the winds, or rather the gods, have at length thrown him upon this coast, as he was returning to Ithaca. We are arrived just time enough to spare you the horrors of another war: it is not in Idomeneus, but in the son of Ulysses and myself, that you are to confide,

confide, for the fulfilling of whatever shall be stipulated in a treaty of peace.

During this conference, between Mentor and Nestor, in the midst of the confederate troops, Idomeneus and Telemachus, with all the Cretans under arms, were spectators of the scene from the walls of Salentum: they were anxious to discover in what manner Mentor's discourse was received; and wished to be present at the conference of two men, so venerable for age and wisdom. Nestor had always been considered as a man of the greatest experience and elocution, among the princes of Greece: it was he that restrained, at the siege of Troy, the anger of Achilles, the pride of Agamemnon, the ferocity of Ajax, and the precipitate courage of Diomedes: persuasion, sweet as honey, distilled from his lips; and the sound of his voice alone, was sufficient to excite attention: when Nestor spoke, surrounding heroes were silent, and he only had the power of soothing discord into peace. He began now to feel the chilling influence of age; but his words were still forcible, and still melodious. He frequently related past events, that youth might be instructed by his experience; and though his speech was somewhat slow, yet his narratives were pleasing.

But this venerable sage, so admired by all Greece, seemed to have lost all his eloquence, and all his dignity, when he appeared in competition with Mentor: compared with him, he ap-

peared withered and depressed by age; for the vigour and activity of Mentor seemed to have suffered no injury from time. The language of Mentor, though grave and simple, had a vivacity and authority, which began to be wanting in that of Nestor: what he said, was short, distinct, and nervous; he made no repetitions, and he spoke only to the point in question: if he found it necessary to mention the same thing more than once, either to inculcate or to persuade, it was always by some striking simile or allusion: he had also the art of insinuating truth, by a kind of nameless complaisance and good humour, when it was necessary to accommodate himself to particular dispositions and capacities. There was something in the appearance of these two persons, that strongly excited veneration and love among the multitude that surrounded them: the forces that were confederated against Salentum, crowded one upon another, that they might get a nearer view of their persons, and catch up some fragment of their discourse: and Idomeneus, and the people with him, fixed their eyes upon them with the utmost eagerness and ardour, to discover the purport of their expressions, by their gestures and countenance.

B O O K XI.

A R G U M E N T.

Telemachus, seeing Mentor in the midst of the allies, is impatient to learn what has passed between them. He causes the gates of Salentum to be opened, and goes to his friend Mentor. His presence contributes to induce the allies to accept the terms that Mentor has offered on the part of Idomeneus. The allies enter Salentum as friends. Idomeneus ratifies the propositions of Mentor, hostages are reciprocally given, and all parties assist at a sacrifice between the city and the camp, as a solemn confirmation of the treaty.

Telemachus, who could no longer restrain his impatience, disengaged himself from the crowd which surrounded him, and running to the gate by which Mentor had gone out, commanded it to be opened with a tone of authority which was immediately obeyed. Idomeneus, who believed him to be still standing at his side, was presently surprized to see him running cross the plain, and not far from the place where Nestor stood. That ancient monarch immediately knew him; and immediately advanced, though with a slow and heavy pace, to receive him. Telemachus threw himself on his neck, and held him locked in his arms, without being able to speak :

at last he cried out, "O my father! I fear not to claim you by the dearest tie! The loss of him whom nature gave me, and the parental kindness which I have experienced in you, entitle me to use that tender appellation: you are a father, whom I am again permitted to embrace! O might I once more be permitted thus to embrace Ulysses! If any thing can atone for his loss, it would be the finding in you another Ulysses."

The affectionate ardour of this address, melted Nestor into tears; and he was touched with a secret pleasure, at perceiving the same expression of tender sensibility in Telemachus, which gave new grace to his countenance. The beauty, the sweetness, and the noble confidence of this young stranger, who, without precaution, had ventured among so many enemies, astonished the confederate troops. "Is not this the son of the old man, said they, who came to speak with Nestor? We may discover the same wisdom in the different and most opposite stages of human life; in one of them it is only in blossom, in the other it is matured into fruit."

Mentor, who had with pleasure observed the tenderness with which Nestor received Telemachus, availed himself of a disposition so favourable to his purpose: "Behold, said he, the son of Ulysses; that Ulysses, who is so dear to all Greece, and so tenderly beloved by you! I deliver him into your hands as an hostage, as the dearest pledge that can be given, for the accomplishment

of whatever shall be promised on the part of Idomeneus. You cannot suppose, that I would aggravate the loss of the father by that of the son; or expose myself to the reproaches of Penelope, for having sacrificed her child to the ambition of the new king of Salentum. With this pledge, O ye nations of Hesperia! voluntarily offered by himself, and sent by the gods that are lovers of amity, I begin my propositions for establishing a lasting peace."

At the name of peace, a confused murmur was heard through all the ranks; an inarticulate expression of anger, which was with difficulty restrained; for all that were present, thought every moment lost, by which the battle was delayed: they imagined, that this harangue was intended only to soften their resentment, and rob them of their prey. The Mandurians, in particular, could not bear to think of being again deceived by Idomeneus; and fearing that the eloquence of Mentor would gain over their allies, they frequently attempted to interrupt him: they began to suspect all the Greeks, that were assembled in the field: Mentor, who perceived this suspicion, immediately resolved to increase it, that he might weaken the confederacy, by dividing it into factions.

"I confess, said he, that the Mandurians have reason to complain, and to demand satisfaction for the injury they have suffered; but it is not equally reasonable, that the ancient inhabitants
of

of the country should regard all Greeks, who have established colonies upon this coast, with suspicion and malignity: the Greeks, therefore, ought to maintain a firm union among themselves, that they may be able to compel a proper treatment from the surrounding nations, although they ought not, upon any pretence, to usurp their territory. I acknowledge, that Idomeneus has unfortunately given sufficient cause of jealousy; but this jealousy may easily be removed: Telemachus and myself, are ready to become hostages for his future good faith; and to continue in your power, till his stipulations shall be fulfilled. I know, said he, addressing himself to the Mandurians, that you are provoked at the Cretans having seized the passes of the mountains by surprise; and infallibly secured to themselves, the power of entering, at pleasure, the country to which you have retired, that you might leave them the level country upon the coast: these passes, the Cretans have fortified by high towers, strongly garrisoned; these towers then are the immediate occasion of the war: if there is any other cause, let it be assigned."

The chief of the Mandurians then advanced, and spoke as follows: "We have done every thing that was possible to avoid this war: the gods can witness for us, that we made use of every art to keep peace among us, till she was driven away by the restless ambition of the Cretans, and the perfidy that made it impossible to
trust

trust them, even on their oath. These infatuated people have compelled us, contrary to our inclination, to pursue desperate measures against them, and have left us no other security than that of their destruction. While they continue in possession of the passes that they have fortified, we shall always apprehend a design to invade our territory, and enslave our persons. If they had really wished to live at peace with their neighbours, they would rest satisfied with the country that we have voluntarily ceded to them: they would have formed no ambitious design against the liberty of others; and, consequently, could never be solicitous to secure the avenues, by which their territory could be invaded. But wise and experienced as thou art, thou knowest them not; and it is by misfortune only, that we have been taught to know them: cease then, O favourite of the gods! to prevent so just and necessary a war, without which Hesperia must for ever despair of a lasting peace. They are an ungrateful, a perfidious, and inhuman people, whom the gods have sent among us in their anger, to interrupt our tranquillity, and punish our offences: but, O ye immortal gods! when ye have punished, ye will avenge us; and our enemies shall experience that ye are just.

At these words, the whole assembly appeared in a commotion: it seemed, as if Mars and Bellona were passing from rank to rank, and kindling, in every bosom, that furious rage of war, which

which Mentor had laboured to extinguish. But he addressed himself again to the assembly in the following terms :

“ If I offered promises only, they might reasonably be rejected ; but what I offer you, is certain and immediate advantage. If you are not satisfied with Telemachus and myself as hostages, I will procure twelve of the noblest and bravest Cretans, who shall be delivered into your hands. It is, however, but just, that hostages should also be given on your part ; for Idomeneus, though he desires peace, desires it without fear, and without meanness : he wishes for peace, upon the same principles, on which, you say, you desire it, wisdom and moderation ; not because he desires to repose in voluptuous tranquillity, or is terrified by a prospect of the dangers of war ; he is prepared to perish or to conquer ; but he prefers peace to the most splendid victory : he disdains the fear of being vanquished ; but he fears to be unjust, and is not ashamed to make an atonement for his faults. He offers you peace with the sword in his hand : but he would not haughtily impose it, upon his own conditions ; for he sets no value upon a compulsory treaty. He desires a peace, in which all parties shall be satisfied, which shall remove all jealousies, appease all resentment, and banish all distrust ; in a word, the sentiments of Idomeneus are just what you would wish them to be ; the only difficulty is, to convince you of this truth, which might be easily

easily accomplished if you would hear me without prejudice and passion. Hear then, ye nations, distinguished by valour! and hear, ye chiefs, whom wisdom has united! what I shall now offer on the part of Idomeneus. It is not just, that he should invade the territory of his neighbours; neither is it just, that his territory should be invaded: he consents, that the towers, by which he has fortified the passes, should be garrisoned by neutral troops. You Nestor, and you Philoctetes, are of Grecian origin: yet, on this occasion, you have declared yourselves the enemies of Idomeneus; you cannot, therefore, be suspected of partiality to his interests; you take part only in the common cause, the peace and liberty of Hesperia. Be you the depositaries and guardians of the passes, which have been the cause of the war: you have not less interest, in preventing the original natives of Hesperia from subverting Salentum, a new colony like your own, than in preventing Idomeneus from usurping the possessions of his neighbours: hold, then, the balance between them; and, instead of introducing fire and sword among a people whom you ought to cherish, secure to yourselves the glory of acting at once as mediator and judge. You will say, perhaps, that these conditions are good, if you could be assured that Idomeneus would observe them with sincerity; but I shall abundantly satisfy you, that he is sincere. The hostages which I have already mentioned, shall be reciprocally given

and detained, till the passes shall be put into your hands. When the security, not only of Salentum, but of all Hesperia, is at your discretion, will you not be satisfied? Whom then can you distrust, but yourselves? You dare not repose a confidence in Idomeneus; but as a proof that his intention is honest, he is ready to confide in you: he is ready to trust you, with the quiet, the life, and the liberty, of himself and his people, if it is true that you have nothing in view but an equitable and lasting peace: such a peace is now offered you, upon terms that leave you no pretence to reject it. Let me, however, once more caution you against flattering yourselves that this proposal of Idomeneus is the result of fear: his motives are prudence and equity; and conscious of the rectitude of his intention, he will be under no concern about your opinion, though you should impute that to weakness, which is the effect of virtue. He was, in the beginning, guilty of some errors; and he thinks it an honour to acknowledge them, by the offer of such terms, as anticipate your wishes. He, who hopes that he shall be able to hide his faults, by affecting to support them with arrogance and pride, discovers the most deplorable weakness, the most despicable vanity, and the grossest ignorance of his own interest: but he who ingenuously acknowledges his faults to an enemy, and offers reparation, gives the strongest proof, that he can never commit them again; and displays a wisdom and fortitude,

which,

which, if peace is rejected, must make his enmity formidable. Beware, then, that the fault, in the present quarrel, does not become yours. If you reject peace and justice, when they sue for acceptance, be assured, that the cause of peace and justice will be avenged; and Idomeneus, who had just reason to fear the displeasure of the gods, will engage them in his favour against you. TELEMACHUS and myself fight in his defence; and I call the immortal powers of heaven and hell to witness, that the proposals which I have now offered you are just."

MENTOR, having thus spoken, lifted up the olive branch which he held in his hand, that the whole body of the united troops might behold the symbol of peace. The chiefs, who saw him near, were astonished and dazzled with the celestial radiance that sparkled in his eyes; and perceived in him something majestic and commanding, surpassing all that fancy had given to created beings. The magic of his eloquence, at once so forcible and so sweet, had, as it were, captivated their hearts: its power was secret but irresistible; like that of the mysterious spells, which, in the dead silence of the night, arrest the moon and the stars of heaven, calm the raging of the sea, hush the billows and the roaring winds, and suspend the most rapid rivers in their course.

MENTOR appeared, in the midst of this rude and impetuous multitude, like Bacchus surrounded by tygers, whose ferocity had been charmed

away by the sweetness of his voice, till they expressed their fondness by their caresses, and their submission by licking his feet. At first, the whole army was silent; the chiefs looked upon each other, unable to oppose his eloquence, and wondering who he was. Every eye of the surrounding multitude, was immoveably fixed upon him; they were afraid to speak, lest he should have still something to say, which the words of another might prevent from being heard. Though they conceived nothing that could be added to what he had already said, yet they wished that he had not been silent so soon; every word he uttered might be said to be engraven upon their hearts. His elocution made him not only believed, but beloved; and held in suspense all the faculties of those that heard him, who were almost afraid to breathe, lest they should lose the least word that issued from his lips.

This silence was succeeded by a kind of low murmur, which gradually diffused itself through the whole assembly: it was not the confused sound of inarticulate indignation, but the whisper of gentleness and complacency, which were before silently expressed in every countenance. The Mandurians, who had been so lately enraged, now let their weapons fall from their hands; and the fierce Phalanthus, with his Lacedemonians, were amazed to find themselves softened into kindness: the rest began to sigh after the peace, which had been proposed; and Philoctetes, whose

sensibility had been increased by misfortune, could not refrain from tears. Nestor, transported with admiration at the words of MENTOR, was unable to speak, and embraced him with ineffable tenderness: the whole multitude cried out together, as if by a signal, "O stranger! thy wisdom has disarmed us. Peace! peace!"

In the first interval of silence, Nestor attempted to speak: but the impatient troops imagining he might start some difficulty, again cried out, with the utmost impatience, "Peace! peace!" and the chiefs found no way of putting them to silence, but by joining in the exclamation.

Nestor, perceiving that a regular speech could not be attended to, contented himself with saying, "You see, O MENTOR! what wonders the language of a good man can produce. When wisdom and virtue speak, the passions are all calm: our resentment, however just, is changed into friendship; and our impatience for war, into a desire of a lasting peace. The peace that you have offered, we accept." The chiefs, at the same time, stretched out their hands, in token of their consent.

MENTOR ran towards the gate of Salentum, to cause it to be opened, and to acquaint Idomeneus that he might depart the city without danger. In the mean time, Nestor approached TELEMACHUS and embraced him: "My amiable youth, said he, thy father was the wisest of all the princes of Greece: mayst thou be favoured with equal wisdom, and with better fortune. Have
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you yet heard nothing of your father's fate? the similitude of your persons is great; and the remembrance of ULYSSES which that has revived, contributed to soften our resentment." Phalanthus, though by nature fierce and unfeeling, and though he had never seen ULYSSES, was notwithstanding affected at his misfortunes, and those of his son: and the chiefs gathering round TELEMACHUS, were earnestly pressing him to relate his adventures, when MENTOR returned with Idomeneus, and the Cretan youth who attended him.

At the sight of Idomeneus, the wrath of the confederate nations began to revive; but MENTOR extinguished the fire, before it blazed: "Why do we delay, said he, to ratify this sacred alliance, which the powers of heaven shall witness and protect? May the gods avenge its violation, if any one should be impious enough to dare to violate it! and may all the calamities of war, averted from the faithful and the innocent, descend upon the perjured and execrable head of him, whose ambition shall dare to trample upon the sacred rights of this alliance! may he be detested by the Gods and men; may he derive no advantage from his perfidy; may the infernal furies, in the most terrifying forms, excite in his breast everlasting rage and despair! and sudden death overtake him without the hope of burial; let his limbs be the prey of dogs and vultures! when he descends to the infernal regions, may the
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the gulph of Tartarus receive him; and may he there suffer torments, severer than those of Tantalus, Ixion, and the Danaides, for ever and for ever! But may this peace rather remain unshaken, like the mountains of Atlas that sustain the skies! may it be revered by every nation upon earth, and its blessings descend from generation to generation! may the names of those who have formed it, be mentioned with veneration by our latest posterity! let this peace, founded upon justice and equity, stand as a model for every future peace, to all the nations inhabiting this globe! and let all nations that desire to secure happiness by unanimity, imitate the example of the people of Hesperia!"

Idomeneus, and the other princes, then ratified the peace, by an oath, upon the conditions that had been proposed; and twelve hostages were interchanged between them. TELEMACHUS, at his own request, was one of those given by Idomeneus; but the allies would not consent that MENTOR should be another; insisting that he should remain with Idomeneus, that he might answer for his conduct, and that of his council, till his engagements should be perfectly fulfilled. An hundred heifers as white as snow, and an hundred bulls of the same colour, with their horns gilt and adorned with garlands of flowers, were then sacrificed between the camp and the city. The lowing of the victims that fell under the sacred knife, resounded from the neighbouring

bouring hills ; their blood flowed on every side in a smoking torrent ; and the most exquisite wines were poured abundantly, in libations to the gods : the aruspices consulted the entrails, still panting with the remains of life ; and the priests burnt an incense upon the altar, which rose in clouds, and perfumed the plains around with its fragrance.

In the mean time, the soldiers on both sides, forgetting they had been enemies, began to entertain each other with their adventures : they resigned themselves to a pleasing relaxation after their toils, and anticipated the sweets of peace. Many of those who had followed Idomeneus to the siege of Troy, recollected their acquaintance in the soldiers of Nestor, with whom they had bore arms in the same cause : they embraced each other with great affection ; and mutually related all that happened to them, after they had reduced the magnificent city, that was the glory of Asia : they laid themselves down upon the grass, crowned themselves with flowers, and rejoiced over the wine which had been brought in large vases from the city, to celebrate the auspicious day.

MENTOR at length cried out, as by a sudden impulse, “ Henceforth, O ye kings and leaders ! these assembled nations, although distinguished by various names, and governed by different chiefs, shall be one united people ! Thus do the gods, who love the creatures of their power, delight

delight to become the band of union between them. The whole race of man is but one family widely scattered upon the earth. All mankind are brothers, and should be mutually endeared by a brother's love: accursed be those impious barbarians, who seek for glory in the kindred blood, which is indeed their own! War, indeed, is sometimes necessary; but the necessity of war, is the reproach of man. No more pretend, O ye princes, that war is to be desired as the means of glory; for nothing can be glorious that is not within the limits of humanity. He that would acquire glory at the expence of humanity, is a monster, and not a man; nor can true glory be thus acquired: true glory is only to be found in moderation and benevolence. The incense of adulation, may be offered to the vanity and folly of a tyrant; but even those who offer it, confess, in the secret language of their heart, that glory is less deserved, in proportion as it is dishonestly sought. He ought to be lightly esteemed of men, by whom men are so lightly esteemed, that, to gratify a brutal vanity, he will deluge the earth with their blood. Happy the prince, who loves his people, and is beloved by them; who has confidence in his neighbours, and whose neighbours repose the same confidence in him; who is so far from making war against them, that he prevents all dissensions which may arise among them; and who can excite envy in foreign states, only by the

happinefs which he diffufes through his own ! Let your affemblies, then, O ye chiefs of Hefperia ! be frequent : let all the princes who are now prefent, meet once in three years, to confirm the prefent peace by a reiterated vow ; to repeat your mutual promifes, and deliberate upon your common interefts. While united, this delightful country will be bleffed with peace : you will at home be glorious, and abroad invincible. Difcord only, that infernal fury, who arofe from hell, to fcourge mankind, can interrupt the felicity which the Gods have prepared for us !”

“ Our readinefs to conclude a peace, replied Neftor, fufficiently proves, that we have been far from engaging in a war from vain glory, or with an unjuft defign of aggrandizing ourfelves to the prejudice of our neighbours. But what can be done, when there is a prince who acts by no law but his own intereft, and lofes no opportunity of invading the dominions of others ? Think not that I am now fpeaking of Idomeneus ; for to him I no longer impute fuch a character : it is from Adraftus, the king of the Daunians, that we have every thing to fear. This tyrant difdains the gods ; and fupposes, that all the inhabitants of the earth are born only to contribute to his glory, by the moft abjeft fervitude : he is not fatisfied with fubjects, to whom he would ftand in the double relation of king and father ; he muft have them flaves and worfhippers, and has directed divine ho-
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nours to be paid him. The blind caprice of fortune has hitherto prospered his unjust enterprizes. We were hastening to attack Salentum, that we might suppress a power in its infancy, likely to become formidable, and afterwards be at liberty to turn our whole force against Adrastus, who is become a powerful enemy. He has already taken several towns from our allies, and has defeated the Crotonians in two battles. He scruples nothing to gratify his ambition; and if he can crush his enemies, it is indifferent to him whether it be by fraud or force: he has amassed vast treasures, his troops are well disciplined and inured to war, he has experienced officers, and is well served: he superintends all those who act under his directions; he severely punishes the minutest fault, and rewards services with great liberality. His own bravery sustains and animates that of his troops; and if his conduct was regulated by equity and honour, he would be a most accomplished prince: but he fears neither the vengeance of the gods, nor the reproaches of his own conscience: he considers reputation as a mere phantom, by which weak minds only can be influenced. In his estimation, there is no real and substantial good, but the possession of immense treasures, the power of inspiring terror, and of trampling mankind under foot. His army will shortly appear in our dominions; and if we cannot acquire strength to resist him by a general confederacy, all hope

of liberty is for ever lost. It is not less the interest of Idomeneus, than of other powers, to oppose this ambitious neighbour, who will suffer nothing to be free that his power can enslave. If we should be vanquished, Salentum must inevitably share the same fate: let us, therefore, unite for our common defence, without delay." While Nestor was thus speaking, they advanced towards the city; for Idomeneus had invited all the kings and principal officers, to pass the night within the walls.

THE END OF THE ELEVENTH BOOK.

BOOK





Integrity unveils Truth to Royalty. See Book XII.

B O O K X I I .

A R G U M E N T .

Nestor, in the name of the allies, asks the assistance of Idomeneus, against their enemies the Daunians. Mentor, who has in view the regulation of the city of Salentum, and inuring the people to husbandry, manages in such a manner, that they are satisfied with a hundred of the Cretan nobility, commanded by Telemachus. After his departure, Mentor takes an exact survey of the town and harbour. He informs himself of every particular, and engages Idomeneus to institute new laws, both for commerce and civil government. He persuades him to range the people in seven classes, which, with regard both to precedency and birth, he distinguishes by their different habits. He prevails upon him to banish luxury and all unnecessary arts, and to employ the artificers in husbandry, which he brings into esteem.

THE whole army of the allies had already pitched their tents, and the extended plain glowed with the dazzling colours of rich pavilions, under which the fatigued Hesperians attended the call of Morpheus. The kings, on entering the city, with their attendants, appeared astonished that such magnificent structures could, in so short a time, be raised, and that the avocations

tions of so great a war could not prevent the town being suddenly raised and embellished.

The vigilance and wisdom of Idomeneus, who was able to found so noble a kingdom, were the objects of their admiration, and every one concluded that a peace having been ratified with this prince, if he was induced to enter into their alliance against the Daunians, it would acquire a powerful reinforcement. The proposal was made him, and as he could not reject what was in itself so just and reasonable, he promised to furnish some troops : but Mentor, who was ignorant of nothing that could contribute to make a nation flourish, perceived that the forces Idomeneus had, could not be so considerable as they appeared. He drew him therefore on one side, and spoke to him as follows.

You perceive that our endeavours have not been useless to you : Salentum is now delivered from the misfortunes that threatened her, and it depends on you alone to raise her glory to the skies, and to equal in the government of your people, the wisdom of your grandfire Minos. I continue to speak freely to you, not doubting but you desire I should, and that you have a detestation of flattery. While these princes extolled your magnificence, I tacitly reflected on the rashness of your conduct.

At the word rashness, Idomeneus changed countenance, his eyes discovered anger, the colour rose in his cheeks, and he was on the point
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of interrupting Mentor to express his resentment. Mentor with a modest and respectful, yet a free and resolute voice, said, you appeared shocked with the term rashness: any person but myself would have done wrong had he employed that term; for we ought to honour kings, and have regard to their sensibility, even in reproving them; truth of itself is sufficiently offensive to their ears, without the addition of severe expressions. I flattered myself that I might address you without palliating my words, to point out your errors: my intention was to accustom you to hear things mentioned by their proper appellations; and to make you sensible, that, when others shall give you their opinion on your conduct, they will not dare to speak their real sentiments. You must, if you will not be deceived, conceive more than they will utter on things which will be to your disadvantage. As for me, if your affairs will admit of it, I will palliate my words: but it is to your advantage, that a man who has no interest to serve, a man of no importance, should in private speak to you in the plainest terms: no other will ever dare to do it: you will be condemned to see truth imperfectly; you will be a stranger to her face, for she will never appear before you but in a gaudy veil."

At these words Idomeneus, whose first impatience had already subsided, began now to be ashamed of his weakness: "You see, Mentor, said he, the effects of being accustomed to adulation; I

owe to you the welfare and preservation of my new kingdom : and there is no truth that I shall not think myself happy to hear from your lips. Remember with compassion, that I have been long infected with the poison of flattery ; and that, even in my misfortunes, I was still a stranger to truth. Alas ! no man has ever loved me enough to hazard my displeasure, by saying what he thought I should be displeased to hear."

The heart of Idomeneus melted as he spoke, the tears started to his eyes, and he affectionately embraced Mentor. " It is with the utmost regret, said Mentor, that I give you pain by uttering things disagreeable ; but I am constrained ; I cannot betray you, by concealing truth : could you act otherwise in my place ? If you have hitherto been always deceived, it was because you chose to be deceived ; it was because you feared to find sincerity in those, that were to give you council. Have you sought those who were most disinterested, those who were most likely to contradict you ? have you preferred such, as were least devoted to your pleasure, and their own interest ; such, as appeared most capable of opposing your passions when they were irregular, and your sentiments when they were unjust ? When you have detected flatterers, have you banished them from your presence ; and withdrawn your confidence from those whom you suspected ? Have you done what is never omitted by those who love truth, and deserve to know it ? have
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you now fortitude, to suffer the humiliation of hearing those truths, by which you are condemned? I must again tell you, that what has gained you so much praise, deserves only censure. While you are surrounded with enemies, which threaten your new erected kingdom, at present but ill established, you dream only of adorning your infant city with magnificent buildings: you have confessed to me, that to this you have sacrificed your repose, and in this you have exhausted your wealth. You have thought neither of augmenting your people, nor of cultivating the fertile country upon this coast: does not your power depend wholly upon these two circumstances, a numerous people, and a country highly cultivated for their subsistence? A long peace is necessary, at the first establishment of a state, for encreasing the people; and you ought, at present, to turn your thoughts to agriculture and legislation. You have been hurried, by ambition, to the brink of a precipice; and to gain the appearance of greatness, you have sapped the foundations of substantial grandeur. Correct these errors without delay; suspend all these works of idle magnificence; renounce the pomp, that will be the destruction of your new city: release your people from fatigue, and endeavour by procuring them plenty, to facilitate marriage. Remember, that you are a king, but in proportion as you have subjects to govern; and that the measure of your power, is not the extent of your domi-

nions, but the number of their inhabitants. Let your territory be fertile, however small; and let it swarm with people, at once well disciplined and industrious: and if you can fix your empire in the hearts of these people, you will be more powerful, more happy, and more glorious, than all the conquerors who have ravaged kingdoms.

How then shall I proceed, said Idomeneus, with respect to the princes, that have solicited me to join the confederacy? shall I expose to them the weakness of my state? It is true I confess, that I have neglected agriculture, and even commerce, notwithstanding the uncommon advantages of my situation; I thought only of building a magnificent city: but shall I, my dear Mentor, dishonour myself in the presence of so many sovereigns, by acknowledging my indiscretion? If it is necessary to be done, I will do it; and I will do it readily, whatever mortification I suffer: for you have taught me, that a king is born only for his people, owes himself wholly to them, and ought always to prefer the public welfare to his own reputation."

"This sentiment, replied Mentor, is worthy the father of his people; and for this, and not for the vain magnificence of your city, I reverence you as a king worthy of the name. But you must be tender of your honour, even for the advantage of your state; leave this to me: I will make these princes believe, that you are engaged to establish Ulysses, if he is yet living.

or his son, if he is dead, on the throne of Ithaca, and drive the suitors of Penelope from Ithaca by force. They will immediately perceive, that this cannot be effected without numerous troops; and will, therefore, readily consent, that you shall at first afford them but a slight assistance against the Daunians."

At these words, Idomeneus appeared like a man, suddenly relieved from an intolerable weight. "This indeed, said he, my dear Mentor, will preserve my reputation, and the honour of this rising city, by concealing its weakness from the neighbouring states. But with what appearance of truth can it be pretended, that I am determined to send troops to Ithaca, for the establishment of Ulysses, or at least of his son, while Telemachus himself is engaged in a war against the Daunians?" "Be not concerned on that account, replied Mentor; I will advance nothing that is false. The ships that you are fitting out to establish your commerce, will sail to the coast of Epirus, and will at once effect two purposes: they will bring back the foreign merchants, whom high duties have driven from Salentum; and they will seek intelligence of Ulysses: if he is still living, he cannot be far from the seas which separate Italy from Greece; and it has been reported, with some degree of confidence, that he has been seen among the Phenicians. But if Ulysses should not be found, your vessels will render an important service to his son: they will

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spread terror, with the name of Telemachus, through all Ithaca and the neighbouring country, where it is now generally believed that he is dead as well as his father: the suitors of Penelope will be struck with fear and astonishment to learn, that he is returning with the forces of a powerful ally; The Ithacans will be awed into obedience; and Penelope will be encouraged to persist in her refusal of a second husband. Thus will you render service to Telemachus, while he is rendering service to you, by taking your place in the confederacy against the Daunians." At these words, Idomeneus cried out, "Happy is the king that is favoured with such council; but doubly happy is that king, who feels its importance, and improves it to his advantage! A wife and faithful friend, is better to a sovereign than a victorious army: yet kings too often withdraw their confidence from the faithful and the wise, of whose virtue they stand in awe; and resign themselves to flatterers, of whose perfidy they have no dread. I fell into that fatal error; and I will relate to you the misfortunes which I drew upon myself, by a false friend, who flattered my passions, expecting in my turn, I should gratify his."

Mentor, without difficulty, convinced the allies, that Idomeneus ought to take charge of the affairs of Telemachus, while Telemachus was, on his behalf, engaged in the confederacy; and they were satisfied to have, among them, the son of Ulysses,

Ulysses, with a hundred cretan youth, whom Idomeneus had put under his command: these young men were the flower of the nobility, whom Idomeneus had brought with him from Crete, and whom Mentor had advised him to send in this expedition. "It is necessary, said he, to increase the number of your people in the time of peace, but, to prevent a national effeminacy, insensibility to military honour, and ignorance of military art, it is proper to send the young nobility into foreign service: this, by connecting the idea of a soldier's character, with that of a noble descent and elevated rank, will keep alive a national sense of glory, a love of arms, a patience of fatigue, a contempt of death, and even an experimental knowledge of the military art."

The confederate princes departed from Salentum, throughly satisfied with Idomeneus, and charmed with the wisdom of Mentor. They were also highly pleased that Telemachus accompanied them: but Telemachus was overwhelmed with grief, when he was separated from his friend. While the allied monarchs were taking their leave of Idomeneus, and vowing to preserve their alliance inviolable for ever, Mentor, pressed Telemachus to his breast in a transport of silent tenderness, and found himself bedewed with his tears: "I am insensible of joy, said Telemachus, in the search of glory; I feel no passion but that of grief, at our separation; and think the unhappy time is returned, when the Egyptians forced

forced me, from your arms, to a distant country, without hope of seeing you again."

Mentor soothed him with words of gentleness and comfort: "This separation, said he, is entirely different from that in Egypt; it is voluntary, it will be short, and it is in pursuit of glory. Your affection for me, my son, should have less tenderness, and more fortitude; accustom yourself to my absence; for the time is coming, when we must part for ever! learn to act from the inspiration of wisdom and virtue, rather than from the presence of Mentor."

In speaking these words, the goddess, who was concealed under the figure of Mentor, covered Telemachus with her Ægis, and diffused within him the spirit of wisdom and foresight, of intrepid courage and gentle moderation, virtues so rarely united: "Go, said she, wherever thy duty calls thee, without considering whether it be dangerous or safe: a prince may avoid danger, with less disgrace by declining a war, than by discovering fear in the day of battle. The courage of him who commands others, should never be equivocal: if it is necessary that a nation should preserve its prince, it is still more necessary that the prince should preserve his honour. Remember, that he who has the command of others, should also be their example, and excite the courage of his army by a display of his own. Fear no danger, then, O Telemachus! but rather perish in the combat, than suffer

fer your valour to be doubted. The sycophants, who would appear most forward in persuading you not to expose yourself to danger, when danger is become necessary, would be the first to whisper that you wanted courage if you should hearken to their advice. But do not expose yourself to unnecessary danger: courage is a virtue, only while it is regulated by prudence; without prudence, it is a senseless contempt of life, a mere brutal ardour. Precipitate bravery secures no advantage: he, who in danger, has not the perfect recollection of his mind, is rather furious than brave; and has recourse to rage to get the better of his fear: in proportion as he is free from perturbation, he is timid; and if he does not fly, is in confusion: his mind is not at liberty to dispense proper orders; nor to seize the transient but important opportunities which arise in battle, of distressing the enemy, and of doing essential service to his country. If he has the ardour of a soldier, he is without the discernment of a commander: neither has he that courage, which is requisite even in the private man; for the private man ought to preserve, in the heat of action, such presence of mind, as is necessary to understand and obey command. He who rashly exposes himself interrupts the order and discipline of the troops, gives an example of pernicious temerity, and often exposes the whole army to irretrievable disadvantages. Those who prefer the gratification of their own idle ambition, to
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the security of a common cause, merits punishment rather than reward.

“ Be careful, my dear son, not to be too precipitate even in the pursuit of glory ; for the true method of acquiring glory, is to wait with patient tranquillity for the moment of advantage. Virtue is more revered, in proportion as she appears to be quiet, placid, and unassuming. As the necessity of exposing yourself to danger increases, so should your expedients, your foresight, and your valour. Remember also to avoid whatever may draw upon you the envy of your associates, and never be envious at the success of another : bestow praise liberally, to whatever shall merit praise ; but this requires judgment : display the good with pleasure, cast a veil over the bad, and let it not be remembered but with compassion. Never presume to decide in the presence of old commanders, who possess all the experience that you want : hear their opinions with deference, consult them, solicit the advice of the most skilful, and never be ashamed to attribute your most laudable actions to their council.

Lastly, never hearken to any discourse, which tends to make you jealous or mistrustful of other chiefs. In debating with them, be bold and ingenuous. If you think their conduct respecting yourself has been exceptionable, open your heart to them at once, and tell them why you think so : if they are capable of feeling the noble generosity of this conduct, they will be delighted with

with it; and you will obtain from them all the concessions that you can reasonably expect. If, on the contrary, their insensibility is so gross, that the rectitude of this behaviour is lost upon them; you will at least have gained an experimental knowledge of what may be expected from them; you will observe such a conduct, that you may have no more contest with them during the war; and you will have nothing to reproach yourself with on their account. But, above all, be careful never to drop the least hint of your displeasure, with any of the principal officers of the army, before the sycophants who are ever busy to sow jealousy and division. I will remain here, continued Mentor, to assist Idomeneus in taking those measures, which are indispensibly necessary for the good of his people; and for completing the correction of those errors, which evil counsellors and corrupt flatterers have seduced him to commit, in the establishment of his newdominion."

Telemachus could not help expressing some surprize at the conduct of Idomeneus, not without some mixture of contempt. But Mentor checked him in a tone of severity: "Do you wonder, said he, that the most valuable of men, are no more than men, and that among the innumerable snares and perplexities inseparable from royalty, they should discover some traces of human infirmity? In Idomeneus, the ideas of pomp and magnificence have been planted and

nurtured from his youth ; and where is the philosopher, who, thus situated, would always have been superior to flattery ? He has, indeed, suffered himself to be too much influenced by those in whom he confided ; but the wisest kings, notwithstanding their precaution, are frequently deceived. As a king cannot do every thing himself, he must have ministers, and in these ministers he must confide : besides, it is impossible that a king should know those who surround him, so well as they are known by others ; for, in his presence, they never appear without a mask ; and every artifice is practiced to deceive him. Alas ! my dear Telemachus, your own experience will make you but too sensible of this. We never find in mankind either the virtues or abilities we seek ; and with whatever diligence and penetration we study their characters, we are daily mistaken in our conclusions. We can never avail the public of all the virtues and abilities we find ; for the best men have their prejudices, their aversions, and their jealousies ; they will seldom give up any opinion, or renounce any foible. The more there are to be governed, the more numerous must be the ministers ; for there will be more that the prince cannot do himself, and therefore more that must be done by others : and the greater the number of those to whom he must delegate his authority, the more liable he is to be somewhere mistaken in his choice. He who would censure the conduct of princes to-day,

day, would to-morrow govern much worse than those whom he condemns; and if he was intrusted with the same power, would commit the same faults and many others infinitely greater. A private station, if a man has some degree of eloquence, conceals natural defects, displays shining talents to advantage, and makes him appear worthy of all the posts that he does not fill: but authority brings a man's abilities to a test, and discovers great errors, which the shades of obscurity concealed. Greatness resembles those glasses, which magnify every object: every defect seems to expand in an elevated situation; where things, minute in themselves, are in their consequences, great, and the slightest faults excite vehement opposition. A prince is an individual, whose conduct the whole world is perpetually employed to watch, and disposed to condemn. He is judged by those who can only guess at his situation; who are unacquainted with the difficulties that attend it; and who expect, that, to answer their ideas of perfection, he should be no more than man. A king, however, can be no more: his virtue and his wisdom are bounded by his nature; he has humours, passions, and habits, which he cannot always surmount; he is continually beset by self-interest and cunning; he finds not the assistance that he seeks; he is perpetually led into errors; sometimes by his own passions, and sometimes by those of his ministers; and can scarce repair one fault, before he commits another. Such is

the situation; even of the wisest and most virtuous princes; and the longest and best reign is too short, and too full of imperfections, to correct, at the end, what has innocently been done amiss in the beginning.

Such evils are inseparable from royalty; and human frailty must sink under such a load. Kings ought to be pitied and excused: are not those to be pitied, who are called to the government of an innumerable multitude, whose wants are innumerable, and who keep every faculty of those who would govern them well, upon the stretch? Or, to speak more freely, are not men to be pitied, for their subjection to a king, who is a mortal like themselves? A God only can fulfil the duties of dominion. The prince, however, is not less to be pitied than the people; a weak and imperfect man, the governor of a corrupt and deceitful multitude!"

"Telemachus replied with some vivacity, Idomeneus has already lost Crete, the kingdom of his ancestors, by his indiscretion: and he would have lost Salentum, if it had not been for your counsel."

"I acknowledge, said Mentor, that Idomeneus has been guilty of great faults: but, search through Greece, and every other country upon earth, and see, whether among those that are most improved, you can find one prince, that is not, in many instances, inexcusable. The greatest men have, in their natural disposition, and the consti-

constitutional character of their minds, defects which sometimes mislead them : and those are the best men, who are so ingenuous as to acknowledge these defects, and endeavour to repair the mischiefs they produce. Do you imagine, that even Ulysses, the great Ulysses your father, who is considered as an example by all the sovereigns of Greece, is without fault and imperfection ? Had he not been favoured with the perpetual guidance and protection of Minerva, how often would he have sunk under the dangers, and perplexities to which the wanton malignity of fortune has exposed him ? How often has Minerva restrained and corrected that hero, to keep him in the path of virtue, till he arrived at glory ! And when you shall see him reign, in all the splendor of his excellence, in Ithaca, do not flatter yourself that you shall find him perfect, He has been the admiration of Greece, of Asia, and of all the islands of the sea, notwithstanding his failings, which, among the shining wonders of his character are obliterated. If you, also, can thus admire him, and emulate his virtue and wisdom, you will indeed be happy.

“ Accustom yourself, O Telemachus, not to expect, from the greatest men, more than human nature is capable of : the inexperience and presumption of youth, too frequently indulge a severity of judgment, which leads them to condemn the characters they ought to imitate, and produces an incurable indocility. You should not only respect,

and imitate your father, notwithstanding his imperfections; but you ought also very highly to esteem Idomeneus, notwithstanding some parts of his conduct merit censure. He is naturally sincere, upright, equitable, kind, and munificent; his courage is without blemish; he detests fraud, the moment he perceives it: all his external qualifications are great, and suitable to his rank: his ingenuous disposition to acknowledge his errors, his patient endurance of my severe reprehension, his fortitude against himself to make public reparations for his faults, and thus to rise above the censure of the world, manifest that he has true greatness of mind. There are some faults, from which a man of little merit may be preserved, by good fortune, or by good advice; but it is only an effort of the most exalted virtue, that can induce a king, who has been so long seduced by flattery, to correct his errors: it is more glorious thus to rise, than never to have fallen. Idomeneus has committed such faults, as almost all kings have committed; but his reparation is such, as has been made by none. As for me, while I reproved him, I admired him; let him also, my dear Telemachus, be the object of your admiration! it is less for his reputation, than your advantage, that I give you this counsel."

Mentor, by this discourse, convinced Telemachus, that he, who judges with severity of others, endangers his own virtue; especially, if they are distressed

distressed by the perplexities and difficulties of government. "But now, said he, it is time to part. Farewel! I will wait here, my dear Telemachus, for your return. Remember, that those who fear the Gods, have nothing to apprehend from men! You will be exposed to extreme danger; but know, that Minerva never will desert you!

At this moment, Telemachus became conscious to the presence of the Goddess; and he would have discovered that it was the very voice of Minerva that had inspired him with fortitude, if she had not immediately recalled the image of Mentor to his mind, by addressing him in the character she had assumed: "Forget not, my son, said she, the care which I took, during your infancy, to render you as wise and as valiant as your father! do nothing unworthy of his great example, or of my virtuous precepts."

The sun, already risen, had tinged the summits of the mountains with gold, when the confederate monarchs departed from Salentum, and returned to their people. The troops that had been encamped round the city, began to march under their leaders; their pikes on every side rose like a forest; their shields glittered in the sun; and a cloud of dust ascended to the sky. Idomeneus and Mentor, conducted the confederate monarchs to the plain, and attended them to a considerable distance from the city. At last they parted, having given and received reciprocal

cal testimonies of friendship. And the allies being now acquainted with the true character of Idomeneus, which had suffered so much by misrepresentation, had no doubt, but that the peace would be lasting: they had, indeed, formed their opinion of him, not from his natural sentiments, but from the pernicious counsel of flatterers, which he had implicitly pursued.

The army being gone, Idomeneus conducted Mentor into every quarter of the city. "Let us examine, said Mentor, how many people you have, as well in the city as the country; let us number the whole; and let us also learn, how many of them are husbandmen. Let us enquire, how much corn, wine, oil, and other necessaries, your lands will produce in a moderate season: we shall then know, whether it will subsist its inhabitants, and whether it will yield a surplus for foreign trade. Let us also see how many vessels you have, and how many sailors to man them, that we may form an opinion of your strength." He then visited the port, and went on board every vessel; he informed himself of the several countries to which they traded, what merchandize they exported, and what they imported in return; the expence of the voyage; what were the loans of the merchants to each other, and what trading societies were established among them, that he might know whether their articles were equitable, and faithfully observed. He also enquired, concerning the danger of the
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several voyages, and to what losses the commerce was exposed, that such restrictions might be made as would prevent the ruin of the merchants, who sometimes, from too eager a desire of gain, undertake what they are not able to accomplish.

He ordered that bankruptcy should be punished with severity, because it is generally the effect of rashness and indiscretion, if not of fraud: he also formed regulations, by which bankruptcies might entirely be prevented: he obliged the merchants to produce an account of their effects, their profits, their expences, and their undertakings, to magistrates established for that purpose: they were never permitted to risk the property of another, nor more than half their own; he ordered that they should undertake by association, those enterprizes which were too great for any one in particular; and that the observance of the conditions of such association, should be enforced by severe penalties. It was ordered also, that trade should be perfectly open and free; and, instead of loading it with imposts, that every merchant, who brought the trade of a nation, with which they had hitherto had no dealings, to the port of Salentum, should be entitled to a reward.

These regulations brought people in crowds from every part, and the trade of that city was like the flux and reflux of the sea; riches flowed in upon it, like wave impelling wave; every thing was freely brought in and carried out of the port; every thing imported was useful, and every thing

that was exported, left something of greater advantage in its stead. Justice presided over the port which was the center of innumerable nations, with inflexible severity; and from the lofty towers, that were at once its ornament and defence, freedom, integrity, and honour, seemed to call together the merchants of the remotest regions of the earth: all these merchants, whether they came from the shores of the East, where the sun rises from the bosom of the deep to begin the day, or from that boundless ocean, where, wearied with his course, he descends to quench his fires; all lived together in Salentum, as in their native country, with security and peace.

Mentor then visited the magazines, warehouses, and manufactories, of the interior part of the city. He prohibited the sale of all foreign commodities, that might introduce luxury or effeminacy: he regulated the dress, the provisions, the furniture, the extent and embellishment of the houses of the inhabitants of every rank. He prohibited all ornaments of gold and silver: "I know but one thing, said he to Idomeneus, that can render your people frugal in their expences, which is the example of their prince: it is necessary, that there should be a certain dignity in your appearance; but your authority will be sufficiently distinguished by the guards, and the great officers who will always attend you. As to your dress, be satisfied with the finest cloth of a purple colour: let the dress of your principal officers,

officers, be of cloth equally fine; and let your own be distinguished only by the colour, and a slight embroidery of gold round the edge: different colours will serve to distinguish different ranks, without either gold, or silver, or jewels; and let these precedents be regulated by birth. " Put the most ancient and illustrious nobility in the first rank: men who are distinguished by merit, or the authority of office, will be content to stand second to those who have been long in possession of hereditary honour. Those who are not noble by descent, will readily yield precedence to those that are, if you take care not to encourage a false opinion of them, by too sudden and too high an elevation; and never fail to commend those who are modest in prosperity. The condition least exposed to envy, is that which is derived from ancestors by a long descent.

" To excite virtue, and create an emulation to serve the state, it will be sufficient to reward public merit with a crown or a statue, which may be made the foundation of a new nobility, for the children of those to whom they are decreed.

Let persons of the first quality, next yourself, be clothed in white bordered with a fringe of gold: they may also be distinguished by a gold ring on their finger, and a medal of gold impressed with your image hanging from their neck. Those of the second rank, may be dressed in blue, with a silver fringe, and the ring without the medal. The third rank may be dressed in green, and wear the medal

without either fringe or ring. The colour of the fourth class, may be a full yellow; the fifth, a pale red, or rose colour; the sixth, a mixture of red and white; and the seventh, which is the lowest class, a mixture of white and yellow. These dresses will sufficiently distinguish the freemen of your state, into seven classes. The habit of slaves should be dark grey: and thus without expence, each will be distinguished according to his condition; and every art which can only tend to gratify pride, will be banished from Salentum. The artificers, which are now busied in these pernicious employments, will betake themselves to such arts as are useful, which are not numerous; or to commerce, or agriculture. No change must ever be permitted, either in the quality of the stuff, or the form of the garment: it is unworthy of men, who are by nature formed for serious and important employments, to invent affected novelties in the cloaths that cover them, or to suffer the women, in whom these amusements are less reproachful, to fall into an extravagance so contemptible."

Thus Mentor, like an expert gardener, who lops from his fruit trees the useless wood, endeavoured to retrench the parade that insensibly corrupts the manners, and to reduce every thing to a frugal and noble simplicity. He regulated even the provisions, not only of the slaves, but those of the highest rank: "How shameful it is," said he, that men of exalted stations, should place
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their superiority in eating such food, as effeminates the mind, and enervates the body! their happiness ought to consist in the regulation of their own desires, in the power of dispensing good to others, and in the reputation which the exercise of virtue will procure. Temperance renders the simplest food agreeable; and the simplest food only, can produce the most vigorous health, and give at once capacity and disposition for the purest and highest enjoyments. Your meal should consist of the best food; but it should not be accompanied with high seasoning: the art of cookery, is the art of poisoning mankind, by rendering appetite still importunate, when the wants of nature are sufficiently supplied."

Idomeneus perceived that he had done wrong, in suffering the inhabitants of this new city, to enervate themselves, and effeminate their manners, by violating the sumptuary laws of Minos; but Mentor further convinced him, that the revival of those laws would produce little effect, if the example of the king did not give them force and authority: Idomeneus therefore, immediately regulated his own table, where he admitted only the finest bread, and a small quantity of the wine which the country produced, and was generous and well flavoured. Nor would he admit of any dishes that were not plain and simple, such as he fed on with other Grecian princes at the siege of Troy. No man dared to murmur at a regulation, which the king imposed upon himself;

himself; and the profusion and false delicacy of the table were readily given up.

Mentor also suppressed all soft and effeminate music, which was the destruction of youth; and the Bacchanalian airs, that transport the soul with causeless, tumultuous, and opprobrious joy: he allowed only that sacred and solemn harmony, which, in the temples of the Gods, kindles devotion, and celebrates heroic virtue. The superb ornaments of architecture, columns, pediments, and porticos were also confined to sacred structures; he gave models, in a simple but elegant stile of building, for houses, that would contain a numerous family, on a moderate extent of ground; so designed, as to be at once both pleasant and convenient; that they should have a healthful aspect, and apartments sufficiently separated from each other; that order and decency might be easily preserved, and that they might be repaired at a small expence.

He ordered that every house above the middling class, should have a hall, and a small peristyle, with separate apartments for those of the family who were free; but he prohibited, under severe penalties, the superfluous number and magnificence of apartments, that ostentation had introduced. Houses erected after these models, according to the size of the family, embellished one part of the city at a small expence, and gave it a regular appearance; while the other part which was already finished according to the caprice
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price and vanity of individuals, was, notwithstanding its magnificence, neither so commodious nor so agreeable. This city was built in a short space of time; because the neighbouring coast of Greece furnished skilful architects, and masons in great numbers, repaired thither from Epirus, and other countries, upon the promise, that, after they had finished their work, they should be established in the neighbourhood of Salentum, where land should be granted them to clear, and where they would contribute to populate the country.

Mentor considered painting and sculpture, as arts which ought to be proscribed; but he permitted the practice of them to a few. He established a school under masters of refined taste, by whom the performances of the pupils were examined: "There should be no indifferent productions, says he, in the arts which are not necessary to life; and consequently, no youth should be permitted to practise them, but such as have a genius to excel: others were designed by nature, for inferior occupations: and may be usefully employed, in supplying the ordinary wants of the community; sculptors and painters should be employed only to perpetuate the memory of great men and great exploits; and the representations of whatever has been atchieved, by heroic virtue, for the service of the public, should be preserved only in public structures, or on the monuments of the dead." But the moderation or frugality of Mentor, did not how-

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ever prevent him from indulging the taste of magnificence in the sumptuous buildings, that were intended for public sports, the races of horses and chariots, combats with the cestus, wrestling, and all other exercises which render the body more vigorous and alert.

He suppressed a great number of merchants, that sold wrought silks of foreign manufacture; embroidery of an excessive price; vases of gold and silver embossed with figures of deities, men, and animals, in bas-relief; distilled liquors, and perfumes: he ordered also, that the furniture of every house should be plain and substantial, that they might be durable. The people of Salentum, therefore, who had been used to complain of poverty, began to perceive that they abounded in superfluous riches; but that this superfluity was of a deceitful kind; that they were poor in proportion as they possessed it, and that, in proportion as they relinquished it only, they could be rich: "To become truly wealthy, said they, is to despise such riches as exhaust the state; and to lessen the number of our wants, by reducing them to the demands of nature."

Mentor took the first opportunity to visit the arsenals and magazines; and examine whether the arms, and other necessities of war, were in a good condition: "To be always ready for war, said he, is the surest way to avoid it." He found many things wanting, and immediately employed artificers in brass, steel, and iron, to

supply the defects. Forges were immediately built; and smoke and flame ascend in cloudy volumes, like those that issue from the subterranean fires of mount *Ætna*: the hammer thunders upon the anvil, which groans under the repeated stroke, the neighbouring shores and mountains re-echo to the sound; and a spectator of these preparatives for war, might have imagined himself in that island, where *Vulcan* animates the *Cyclops* by his example, to forge the avenging bolts for the Father of the Gods: and, by a provident sagacity, these preparations for war, were made in the time of uninterrupted peace.

Mentor then went with *Idomeneus* out of the city, and found a great extent of fertile land wholly uncultivated; besides considerable tracts that were cultivated but in part, through the negligence or poverty of the husbandmen, or the want of hands. “ This country, said he to the king, is able to enrich its inhabitants, but the inhabitants are not sufficient to cultivate the country; let us, then, remove the superfluous artificers from the city, whose professions serve only to corrupt the manners of the people, and employ them in the cultivation of these plains and hills. It is indeed a misfortune, that these men, having been employed in arts which require a sedentary life, are not inured to labour; but we will attempt to remedy this evil; we will divide these uncultivated lands in lots among them, and call in the neighbouring people to their assistance, who

will joyfully undertake the most laborious part of the work, upon condition that they shall receive a suitable return by a certain proportion of the produce of the lands they clear : they may at length be made proprietors of part of it, and be thus incorporated with the Cretans, who are not sufficiently numerous : if they are diligent, and obedient to the laws, you cannot have better subjects, and they will encrease your power. The artisans of the city, when transplanted to the fields, will bring up their children to the labours of rural life ; and the foreigners, whom you have employed to assist in building your city, have engaged to clear part of your lands, and accept of the employment of husbandmen : as soon as these have finished the public buildings, you should incorporate them with your people ; they will be happy, to pass their lives under a government so gentle as that which you have now established ; and as they are strong and laborious, their example will animate the transplanted artificers, with whom they will be mixed, and your country will, in a short time, abound with a vigorous race, wholly devoted to agriculture.

“ When this is done, you need not be under any concern about the multiplication of your people : they will soon become innumerable, if you facilitate marriage ; which may be effected without difficulty. All men are naturally inclined to marry ; and nothing but difficulty and distress prevents them from indulging this inclination ;

nation : if you do not load them with taxes, their family will never become a burden to them ; the earth is never ungrateful, but always affords sustenance to those who diligently cultivate it ; it refuses its bounty only to those, who refuse their labour. Husbandmen are always rich, in proportion to the number of their children, if their sovereign does not make them poor ; for their children, even in their infancy, afford them some assistance ; the youngest can drive the flock to pasture, those of riper years can look after the cattle, and those of the third stage can assist their father in the field. In the mean time, the girls are employed with the mother in preparing a simple but wholesome repast for those that are abroad, when they return home fatigued with the labour of the day : the mother also milks her cows and her sheep, and the pails overflow with rivulets of milk ; she brings out her little stores, her cheeses, and her chestnuts, with fruits that she has preserved from decay ; she prepares the social fire, and the innocent and contented family gathers round it ; and some rural ditty diverts them, till the night calls them to repose.

“ The shepherd returns with his pipe ; and when the family are assembled, he sings them some new song, that he has learnt at the neighbouring village. Those that have been employed in the fields come in with their plough, and the weary oxen, move with a slow and heavy pace, notwithstanding the goad, which now urges them in vain.

“All their toils are finished with the day : the poppies which Morpheus, at the command of the Gods, scatters over the earth, charm away every care ; sweet enchantment lulls all nature into peace, and the weary rest, without anticipating the troubles of to-morrow. Happy indeed, are these artless people, who are void of ambition, and strangers to jealousy and fraud, if the Gods vouchsafe them a king, that disturbs not their blameless joy : and of what horrid inhumanity are they guilty, who, from ambitious views, wrest from them the sweet product of the field, which they owe to the liberality of nature, and the sweat of their brow ! In the fruitful lap of nature, there is inexhaustible plenty for the temperate and laborious ; if there were no luxury or idleness, there would be no wretchedness and poverty.

“But what method shall I pursue, said Idomeneus, if the people whom I scatter over this fertile country, should neglect to cultivate it ?”

“You must do, said Mentor, just contrary to what is commonly done : rapacious and inconsiderate princes think only of taxing those, who are most industrious to improve their lands ; because, upon these, they suppose, a tax will be more easily levied ; and they spare those, whose indigence is the result of their idleness. Reverse this mistaken and injurious conduct, which oppresses virtue, and rewards vice, and introduces a supineness, that is equally fatal to the sovereign
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and the state. Impose heavy taxes upon those who neglect the cultivation of their lands ; and add fines, and other penalties if it is necessary ; punish the negligent and the idle, as you would the soldier who should desert his post in time of danger. On the contrary, distinguish those, who, in proportion as their families multiply, cultivate their lands with the greater diligence, by special privileges and immunities : every family will soon become numerous ; and every one will be animated to labour, not by the desire of gain only, but of honour : the state of husbandry being no longer wretched, will no longer be contemptible ; the plough once more held in honour, will be guided by the victorious hands that have defended the country ; and it will not be less glorious, to cultivate the patrimony descended from our fathers in the happy times of peace, than bravely to have defended it, when it is endangered by war. The whole country will bloom around you : Ceres will adorn her head with ears of gilded corn : Bacchus will tread the grapes in rich clusters under his feet ; and wine, more delicious than nectar, shall from the declivity of the verdant hills, pour rivulets of wine : the vallies will resound to the song of the shepherds, who, dispersed along the banks of the transparent stream, shall to the flute join their harmonious voices ; while their flocks shall frolic round them, fearless of the wolf, and feast upon the flowery pasture.

“Will it not, O Idomeneus, make you supremely happy, to be the source of such felicity ; to stretch your protection like the shadow of a rock, over so many people, who will repose under it in security and peace ? Will you not, in the consciousness of this, enjoy a noble elation of mind, a calm sense of superior glory ; such as cannot enter the bosom of the tyrant, who lives only to desolate the earth, and who diffuses, not less through his own dominions, than those which he conquers from others, carnage and tumult, horror and anguish, consternation, famine, and despair ?

Happy indeed, is that sovereign, whom his own greatness of soul, and the distinguishing favour of the Gods, shall render thus the delight of his people, and the example of succeeding ages ! The world, instead of opposing his power, will be found prostrate at his feet, entreating him to accept a dominion over them.”

“But, replied Idomeneus, when the people shall be thus blessed with plenty and peace, will not their pleasures corrupt their manners ; will they not turn against me, the very strength I have given them ? “ Fear it not, said Mentor : the sycophants of prodigal princes, have suggested it as a pretence for oppression ; but it may easily be prevented. The laws which we have established respecting agriculture, will render life laborious ; and their affluence will not exceed the necessaries of life, as we have discouraged the arts
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employed in superfluities: and the plenty even of necessaries will be restrained within due bounds, by the facility of marriage, and multiplication of families. Each becoming numerous, their portion of land being still the same in extent, a more diligent cultivation will become necessary; and this will require incessant labour. Luxury and idleness only, render people insolent and rebellious: they will have bread indeed, and they will have bread enough; but they will have nothing more, except what their own ground produces by the sweat of their brow.

“ To restrain your subjects to this temperance, it will be necessary that you should now limit the extent of ground, that each family is to possess. You know we have divided your people into seven classes, according to their different conditions; and each family, in each class, must not be permitted to possess an extent of ground beyond what is necessary to subsist it. This regulation being inviolably observed, the nobles can never get possession of the lands of the poor: every one will have land; but so much only, as will make a diligent cultivation necessary. If in a long space of time, the people should be so much increased, that land cannot be found for them at home, colonies may be planted, which will extend this dominion.

“ Care should be taken, (in my opinion) even to prevent wine from being too common in your kingdom: if you find that too many vines are planted,

planted, they should be rooted up. Wine is the source of the most dreadful mischiefs that afflict mankind; it produces disease, quarrels, sedition, idleness, aversion to labour, and every species of domestic disorder. Let it therefore be considered as a kind of medicine; or as a scarce liquor, to be used only at the sacrifices of the Gods, or seasons of public festivity. Do not, however, imagine, that this regulation can ever take place, without the sanction of your own example.

“ An inviolable obedience to the laws of Minos, with respect to the education of children, must also be preserved: public schools must be established, to teach them the veneration of the Gods; the love of their country; a reverence for the laws; and a preference of honour, not only to pleasure, but even to life itself.

Magistrates must be appointed, to superintend the conduct, not of every family only, but every person: you must keep also your own eye upon them; for you are the king, only to be a shepherd of your people, and night and day to watch over your flock. By this vigilance you will prevent many irregularities and many crimes: such as you cannot prevent, punish immediately with severity; for, in this case, severity to individuals, is clemency to the public; it stops those irregularities at their source, which would deluge the country with misery and guilt: the taking away of one life upon a proper occasion, will be the preservation of many; and will make a prince sufficiently

sufficiently feared, without general or frequent severity. It is a detestable maxim, that the security of the prince depends only upon the oppression of the people. Should no care be taken, to improve their knowledge, or guide them in the paths of virtue : instead of being taught to love him, whom they are born to obey ; should they be driven by terror to despair ; and reduced to the dreadful necessity, either of throwing off the yoke of their tyrant, or being deprived for ever of their liberty ? Can this be the path that leads to glory ?

Remember, that in those countries where the sovereign is most absolute, he is always the least powerful : he seizes upon all, and his grasp is destruction. He is, indeed, the sole proprietor of whatever his state contains ; but, for that reason, his state contains nothing valuable : the fields are uncultivated, and almost a desert ; the towns lose some of their few inhabitants every day, and trade continually declines. The king, who must cease to be a king when he ceases to have subjects, is himself insensibly losing his riches and his power, as the number of his people, from whom alone both are derived, insensibly diminishes ; and his dominions are at length exhausted of money and of men : the loss of men, is the greatest, and the most irreparable loss he can sustain. Absolute power degrades every subject to a slave ; the tyrant is flattered, even to an appearance of adoration ; and every one

trembles at the glance of his eye: but, at the least revolt, this enormous power perishes by its own excess. It derived no strength from the love of the people; it wearied and provoked all that it could reach; and rendered every individual of the state, impatient of its continuance. At the first stroke of opposition, the idol is overturned, broken to pieces, and levelled with the ground: contempt, hatred, fear, resentment, distrust, and every other passion of the soul, conspire against so odious a despotism. The monarch, who, in his vain prosperity, found no man daring enough to tell him the truth; in his adversity, finds no man kind enough to excuse his faults, or defend him against his enemies."

Idomeneus, after this discourse, hastened to distribute his uncultivated lands, to people them with unnecessary artificers, and to carry into execution what Mentor had advised, reserving, for the builders, such parts as had been allotted them, which they were not to cultivate, till they had finished the city.

END of VOL. I.

